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"The Peculiar Institution."

From the Spirit of Liberty.

SLAVES—STEAMBOAT OWNERS.

We promised last week a narrative of a late transaction on the Ohio River, evincing the beauties of Slavery. The facts are these:

Some months ago, two young men, Messrs. W. & G. Allen, residing in this city, having purchased each an interest in the steamer Cicero, Captain Patterson, of this port, left for Louisville, on their first trip. After discharging freight at Louisville, they proceeded on to Nashville, Tennessee, and on their return, took on board, at Louisville, a well-dressed female, apparently a lady, with a colored female servant. Having no reason to suspect that there was anything wrong in the matter, the lady and servant were taken to Cincinnati, and there they left the boat, after remaining a day on board.

On their return to Cincinnati, from Pittsburgh, they learned with surprise that the servant who accompanied the lady, was a *slave*, whom she had persuaded to leave, or run away from a *very amiable* master in Louisville. Messrs. Allen, finding, on consulting an Attorney, that they had become liable for the lost *property*, under the law of Kentucky, and that there was no honorable mode of escape, concluded to effect a compromise, and prevent an expensive suit. They accordingly called on the claimant of the slave, *C. M. Thruston*, of Louisville, and succeeded in obtaining a promise from Thruston that he would take *five hundred* dollars for the slave: and he further promised to stay proceedings in the case, till the two poor young men had time to make a trip or two with their boat, to earn the money. They went to work sedulously to fulfill their contract, but Thruston becoming impatient, issued an attachment against the boat, and compelled them to immediate payment, thereby involving them in an additional expense of about one hundred dollars—making *six hundred* in all, of a total loss to them, on account of their innocent agency in helping a woman to become free!

Messrs. Allen and Captain Patterson are well known in this city, and not a doubt is entertained of their innocence of any intention to abduct the woman, nor that they had every reason to believe her to be actually the servant of the lady whom she accompanied ostensibly in that capacity.

Thruston is a lawyer of considerable repute in Louisville, and has probably the full sanction of the villainous slave law of Kentucky to his proceedings—at least, if interpreted, as it would be, of course, by a slaveholding court and jury.

We omitted to mention that the young men took depositions from several of the passengers who were on board at the time the supposed lady and servant came, and during their stay, which deposition they exhibited to Thruston, who actually acquitted them of all *intention* to aid the woman in escaping, while he compelled them to *pay* for her, because they did not, and indeed could not, think it proper to insult one whom they had every reason to believe a lady, by asking if her "servant" was not a runaway slave!

Captain James May, by whom Messrs. Allen and Captain Patterson are highly esteemed, is not backward in expressing his reprobation of the unjust and oppressive system of which they have been victims; and we shall not be surprised to find Captain May a thorough Liberty man before long, if he finds, as he must, that this case, hard as it is for the persons concerned, is only more nearly brought home to his feelings than thousands equally as abominable, occurring constantly, through the oppressive operation of the slave laws.

We give below the law of Kentucky in the case, as a warning to captains, clerks, owners, &c. of steamboats, in future, to take better care of the property of their *masters*. We don't know why steamboat captains, clerks, and other officers, should be compelled by law to become slave-catchers, but they have submitted so long to kicks, and have been generally so ready to perform any degrading service for the slave owners, that this further service of prying into the business of their passengers, deciding by their color, or hair, or other peculiar marks or traits, first, whether they have African blood in their veins, and next, whether they are to be regarded as persons or property—is probably not more than might have been expected.

Be it enacted &c. &c. &c.

That any Master or Commander of a Steamboat or other vessel, who shall hereafter hire, or employ, or take as a passenger, or otherwise, out of the limit of this State, or shall suffer to be hired, or employed, or to be taken as passenger on board of such steamboat or other vessel under his command or in his charge, or otherwise taken out of the limits of this State any person, or persons of color, unless such colored person or persons shall have in their possession the record of some court of the United States, properly exemplified, proving his or their right to freedom; or unless such master shall have the permission of the master of such person or persons of color for such removal, every such master or commander of such vessel, shall be liable to indictment, fine, and imprisonment at the discretion of a jury, and shall moreover be liable to damages to the party aggrieved by such removal: and the steamboat or other vessel in which such colored person or persons shall be hired and employed, or taken as passenger, or otherwise removed out of the limits of this commonwealth, shall be liable to the party aggrieved by such removal, and may be proceeded against by suit in chancery, and condemned and sold to pay and satisfy such damages and the costs of suit.

Owners, clerks, mates, pilots, engineers, are all jointly and severally liable, also.

Section on Boats and Boatmen.

Act entitled, "An act to prevent masters of vessels, and others, from employing or removing persons of color from this State:" approved and passed January 7th, 1842. Session acts, p. 406.

THE SOUTH CAROLINA CHIVALRY.

The idle, unmeaning threats of the Carolinians is properly rebuked in the following remarks from the Richmond (Va.) Whig. These braggadocios will learn, one day, that when Northern men demand the Repeal of a Slaveholding Union, they mean what they say:

This body seems to neglect no opportunity of rendering itself as odious and contemptible as possible. See the resolutions of a meeting lately held at Beaufort, (S. C.) below. We hope our readers will not be alarmed at the tone of this martial outbreak! The "Chivalry" don't mean to fight in good earnest; they are only indulging in a little harmless gasconade. If they should proceed so far as to set the Union at defiance, a sloop of war will soon set the business at rest, by lying off the harbor of Charleston, and stopping their COTTON on its passage to Europe. Professor Tucker thinks if you touch a Yankee's *interest*, you may manage him as you please. Touch the cotton of the "Chivalry," and you may turn them by that lever to the right or to the left. It is with them, "a ring in the nose, and a bit in the mouth."

[Here follow the disunion resolutions.]

They "dissolve this Union! They! the "Chivalry of South Carolina! We should have to resort to some language unknown, to express our contempt at this miserable, puny *effort* at gasconade! for it does not even reach the dignity of actual boasting. They had an opportunity once, and why did they not do it? They thought better of it! They reflected, that if Cotton fell, it might rise; but they knew no process by which a neck once twisted could be set straight again!

HOUSE FIRED BY A SLAVE.—The dwelling house of Mr. Wiley Jones, about a mile from Columbus, Georgia, was fired by a female slave on the 12th instant, and damaged to the amount of about $6,000. The girl confessed the crime, and was convicted. The punishment provided by the law is death, but the sentence was changed, (we can scarcely say modified,) to twenty-one days' imprisonment, and twelve lashes, three times a week, during her imprisonment.

VIRGINIA FASHIONS.—A Virginia paper has the following advertisement:

To all whom it may concern.—Persons who are in the habit of raising game fowls, and wishing to test their breed, can have an opportunity of doing so, at the Old Church Tavern, in Hanover, on Whitsun-Monday, the 27th instant, where they may expect the proper accommodations.

DISTRESSING LOSS OF PROPERTY.—A Louisiana paper in giving an account of the damage done by the freshets on Red River, mentions that "Mr. A. K. Carnal lost a valuable negro and two mules." Poor Mr. Carnal!—*Temperance Advertiser.*

Pro-Slavery.

From the New-York Herald.

THE ABOLITION QUESTION.

The question of the abolition of Slavery in the South, will have some effect on the approaching Presidential election, but probably not enough to influence the result of the decision of other questions and issues. We have seen, however, some remarks made by a contemporary, in relation to this question, with special application to us, and which are so unjust, so gross, and so much in the vituperative style of the party press, that we think it proper to notice them, and affix to them the brand which their falsehood and malignity merit.

It will be recollected, that when Mr. Frelinghuysen was nominated by the Whig Convention at Baltimore, we made a simple statement, awarding to him all the merit of a very high character, for morality, Christian piety, and all their attendant graces and virtues; at the same time, we stated that it was generally understood in this quarter, that he was an abolitionist; in other words, that he entertained opinions of a very warm and active character, in favor of the abolition of slavery. We did not state that he belonged to that particular *clique* of abolitionists which rejoice in the companionship of Abby Folsom, Elder Lamson, Abby Kelley, Garrison, and those other fanatics who are eternally boring the world with their quarrels, and squabbles, and lectures, and commotions, and humbugs of all kinds. We never associated Mr. Frelinghuysen with those fanatics, although they were anxious enough, and prepared, to receive him into their embrace, the muse of the amiable Garrison having dictated a long string of beautiful stanzas, elevating Mr. Frelinghuysen's head to the stars, and pouring out the most enthusiastic admiration of his labors in the cause of "humanity."

* * * * * *

We certainly never intended that the representation we made of Mr. Frelinghuysen's sentiments on the subject of Slavery, should operate as a slander; nor did we suppose for a moment, that it could be so interpreted by any one, for we believe that those who think as Mr. Frelinghuysen does on this matter, consider such allusion as rather complimentary, than otherwise. Yet we do not choose to regard the opinions of such men as more accurate, or more philosophical than those of Abby Kelley herself, because they call them one day "humanity," and the next, "colonization"—one thing at one time, and another thing at another time. We regard the whole subject of the abolition of Slavery, as one of the greatest popular absurdities of the age. And nothing can so speedily satisfy any practical man of the absurdity of the notions entertained by the abolitionists of all complexions and names, about the slavery of the South, than to see and examine for themselves, the social system in England and Ireland, and contrast it with the social system of this country, both North and South.

Let us come to facts. Any person who will take a ramble through England, Scotland, and Ireland—who will look at the condition of the lower classes there, or read the reports and speeches of their public men, will admit, that a more degraded system of permanent Slavery has never existed on the face of the globe. Nominally, the masses of the people in the British islands, are free. But what is their freedom? They are free to starve and rot. They are free to grovel in the most abject penury and wretchedness. That is their freedom. In consequence of the social condition of the British empire, the unrighteous distribution of wealth and power—the laws of primogeniture—and other civil institutions, the lower classes, both agricultural and manufacturing, of that empire, are in a state of slavery so abject, distressing, and miserable, that no parallel can be found for it in the world throughout. Now let us turn to the Southern institutions, and look at the condition of the black races there, over whose position so many tears are shed, and so much sympathy bursts forth, and what do we find? We find a happy, contented, well-fed, well-clad race, possessing, from the peculiar nature of the State laws of that region of the country, a lien upon the soil. They are absolutely part proprietors of the very acres on which they live, although they may be nominally known as slaves, and are subject to the orders of their masters. By the State and Municipal legislation of the Southern section of our confederacy, the slaves, as a property, have such a right to maintenance—to good clothing and sustenance—to medical attendance when sick—to all the necessaries and comforts which can constitute physical happiness, as their masters and mistresses, who have nominally the power over them. Look, on the other hand, at the condition of the white slaves of the British empire, and the free blacks of the North. A more startling contrast cannot exist, than that which presents itself between the comfort, happiness, and independence of the Southern blacks, and the penury, starvation, and wretchedness of the British slaves, and the free blacks of the North. From this calm survey of the actual condition of things, every unprejudiced man must be at once satisfied, that what is called Southern Slavery, is a social condition, which beyond all comparison, exceeds in comfort and happiness, the boasted and miscalled freedom of the lower class of the British population, and the free blacks in the North.

Such is an accurate view of the condition of those different classes, and the position in which they exist. Should our minds, then, be any longer led astray and blinded by mere words—words—words—about Slavery and Freedom—Freedom and Slavery, which have no more application to the existing state of things, than to the man in the moon? We believe that the present condition of the black races of the South, is the only rational one in which they can exist with social comfort and happiness, and beyond the reach of their own improvidence, folly, or indolence. The abolition of that social condition of the South, would do infinitely more injury to the colored race itself, than to the white population there.

The whole of the controversy on this subject at the North, is a miserable delusion, and about as far removed from practical truth and philosophy of human life, as the Fourier rantings and ravings are separate from sound sense—sound morals—and sound religion.

Selections.

"THE CHIVALRY."

The annexed article is from the New-York Courier and Enquirer, a paper which has been always eminently pro-slavery. I copy it as a sign of the times, and for the plain truths it tells in a pleasant way:

THE NORTH AND THE SOUTH.

The Republic is a journal whose general course is certainly entitled to our respect, and nothing could well be farther from our wish, than any design on our part to impugn either its tastes, which are gentlemanly, or its knowledge of American politics, which is "as well as could be expected under the circumstances." It is barely possible, however, that in certain matters we may be as well informed as itself. Indeed, taking some of its remarks a morning or two since, as a sample of its information on certain points of local bearing, we believe we are better informed. The Republic appears to be of opinion, that the citizens of the Southern States are in the habit of having great wrongs inflicted on them by the North, and that the highly sensitive feelings of that chivalrous race are seriously disturbed and rendered irrascible by "the galling words of contumely," so unsparingly used by us of the more frigid region of the North. Here, we beg leave to tell our contemporary that he is lamentably at fault, and cannot have made himself very well acquainted with the social position of the States. We think we know something of both sections, and are tolerably well acquainted with the history of both extremities of the Union during the last fifteen years; and we take it upon ourselves to say, that the very reverse of what the Republic alledges, is true. The taunts all come from the children of the "chivalry." No people under heaven have ever borne more "contumely" than the citizens of the United States, this side of Mason and Dixon's line, for the last ten or fifteen years. But for the forbearance, sometimes stretched to a fault, this Southern insolence would long since have been beaten back to the intrinsic insignificance that belongs to it. "Contumely upon the South," forsooth! There really is something rich in that idea.

But the gravity of the "Republic" in its hortatory monitions to these persecuted sufferers in the South, is still more irresistible. "Let them for the sake of our common country," says our kind-hearted and considerate contemporary—"for the sake of our common country, and under the restraint of that pure patriotism which has been so often and so gloriously recorded in our national annals, let them endure it all!"

If we had found such language as this in the Madisonian, we should know what to do with it; for that foolish official is only fought effectually by ridicule; but we have no right, nor any disposition, to use such a weapon with the journal in which it appears on this occasion; nor are we at liberty to look upon such language in the Republic, as intended for satire; though it would be quite impossible for that paper to employ any form of expression more bitterly sarcastic and satirical. We are probably bound, therefore, to assume the writer to be serious in what he says, and to take it for granted that he actually believes his own assertions, and puts forth his appeal in good faith. Upon that assumption we will act for the nonce. We will suppose he really does entertain the impression that the "gallant and high-minded sons of the South" are hardly dealt with, by their hyperborean brethren, and that the "children of the sun" are not only robbed of their property, but subjected to very excruciating "contumely," by the cold-hearted savages of the North—a people whose blood is all snow-broth, and whose propensities are all towards villany and meanness. This is the estimate put upon the Northern character, by the Southerners themselves, and such we presume to be the sympathetic opinion entertained of us by their volunteer champion. He has not been very long in a position to obtain the most correct data on which to ground a judgment upon so grave a subject, and it is our purpose to undeceive him in some of his erroneous notions; even if we fail in disturbing any of his cherished sensibilities for the South. The inhabitants of our Southern States have by nature none of the distinctive characteristics which they so arrogantly assume for themselves, and which it is so fashionable in certain quarters to accord to them. They and ourselves derive our origin from the same source. Their ancestors were mainly English, and so were ours. Some of them descended from Frenchmen, Irishmen, and Scotchmen, and so did some of us. Some ten or twelve degrees of difference in latitude, between the extreme points of the territory in which we live, has scarcely produced any very extraordinary climatic effects; the solar influences are not so materially different in Virginia and New Jersey, as either to make Esquimaux of those who inhabit the latter, or to convert *per se* a citizen of the former into a tropical African; and yet to hear some Virginians speak of themselves, one would suppose, (perhaps our contemporary supposes,) that they were sunned into chivalry on James River, while the poor Jerseyman was frozen into a dolt and a dastard on the banks of the Raritan—a New England man being little better than a swallower of whale's blubber at Baffin's Bay. All this, however, is simply absurd The people north and south of the Potomac are very much alike in physical as well as mental constitution, and it is perfectly ridiculous for a Southern man to take airs from the accidental circumstance of his birthplace: he is neither any better nor any worse for being born in the Pee Dee Swamps, or on the Santee Sand Hill. If he is a brave man he will fight, if he is a coward he will skulk, and his counterpart in both characters is as often to be found in Maine as anywhere else—no oftener.

Temper, disposition, intellect, and all other personal qualities, are very much alike in all parts of our country. There is little in the geographical position of our people to make it otherwise. There is no natural difference, or very little natural difference, in the intrinsic character of those who live in New England and those who live in Georgia. The difference is a strictly artificial one. The education and habitudes of the people are unlike, and from that cause springs the imaginary difference of original character. The Southerner is taught from boyhood that he must fight a duel if he is insulted; the New Englander is taught differently—he has a detestation of that practice instilled into his mind from infancy. The Southerner is sometimes a coward, and so is a Northerner; but the great body of men of both regions are brave. Those who are otherwise are the exceptions; but how utterly ridiculous has the New Englander's history proved the bombastic bluster of the Carolinian who calls him a coward, while he dubs himself one of the "Chivalry!" The Southerner is always *acting*; he has taken it into his head that he is considered a "higher minded" man, and more courageous that the Northerner, and he acts upon the assumption that he is so. The Northerner fights when it is necessary, and does not deem it essential to his character, that his chivalry should be constantly on his tongue. He takes it for granted that he is looked upon as a *man*, and is not very anxious, therefore, to make perpetual proclamation that he "was born insensible to fear." He is not forever afraid of being called a coward unless he wears an eternal label of his own prowess on his frontlet.

This is the difference between the "Republic's" clients at the South, and the "icy-hearted clods at the North," and the editor of that journal would do well to understand it before he engages himself too deeply in defending the victims whom he has so kindly taken into keeping. We most solemnly assure him that a very little attention to the history of the political movements in the United States, will suffice to show him how entirely imaginary are the wrongs inflicted on the South, by the people of the North, and how much nearer he would have come to the mark, if he had inverted his aim, and sent some of his shafts into the camp of the actual dealers in "contumely." The Southern States have furnished to the country some of its best citizens in all departments of excellence, and no man feels less disposition to detract from Southern intellect, than we do. Some of the purest men, and some of the ablest, have lived, and now live in that portion of the Union, and we reckon among our warmest friends, and count among our most cherished recollections the noble-hearted inhabitants of the South, and the happy intercourse we have held with them. We do full justice to the general characteristics of the South, and accord to the great body of the Southern people a very elevated position in the social fabric, but with this acknowledgment—an acknowledgment which it gives us great pleasure to make—it is not to be denied that there are too many prominent exceptions to this general cast of character—that but too many Southern men are given to a pomposity of pretension, to a self-glorification, bluster, and personal swagger, which deteriorates materially from the good character of the community, and renders individual instances exceedingly offensive. The politicians of the South are particularly obnoxious to this charge. They are haughty, dictatorial, self-sufficient, and overbearing to a degree, and especially when they happen to hit upon a man whose nerves, or whose scruples are too weak or too strong to render him a dangerous antagonist. Southern members of Congress are notorious for taunting—sometimes for their bullying propensities. Their insolence towards the North is proverbial, and if Northern members would more frequently pay them off in their own coin, there would be much less of that insolence, and much less frequent threatenings of blood, murder, and dismemberment of the Union. If any fault is ascribable to our portion of the Union, it certainly does not lie in the conduct charged upon it by the "Republic," but in its too frequent forbearance to retort the "contumely" which it receives from the South. In a word, it is not true that the provocation comes from this quarter. It is not true that the South is subjected to Northern harshness of language; it is not true that our people are in the habit of inflicting injury of any kind upon their brethren of the South, and it is especially untrue that we have any wish to interfere with Southern property, or Southern institutions; but it *is* true that the North has been, and continues to be, goaded by a Southern insolence that will not be much longer borne in quietude, and if our respectable contemporary is desirous of taking the Confederacy under his guardianship, his labors of love had better take another direction altogether. He had better confine his exhortations to the "chivalry," and endeavor if possible to instil a little conciliation into the minds of the noisy politicians of the South. He will there find an ample field for the exercise of his patriotic philanthropy.

From the London Morning Herald.

MR. O'CONNELL'S SPEECH,

At the late Annual Meeting of the British and Foreign Anti-Slavery Society.

Mr. E. F. Buxton rose to second the resolution, and said, as they were anxious to hear Mr. O'Connell, he should not detain them; and with respect to Mr. O'Connell, he would observe, that however they might differ with him in respect to political questions, it was but justice to the honorable and learned gentleman to say that no one was more energetic or more consistent in his hostility to Slavery than he was. (Hear.) In conclusion, he would observe, that his father, Sir F. Buxton, although not present, owing to the state of his health, was with them in heart and soul. (Cheers.)

The resolution was put and carried.

Mr. Joseph Sturge said that a contribution would now be made in aid of the society, after which their friend, Mr. O'Connell, would address them. (Applause.)

The collection having been made,

Mr. O'Connell presented himself, and was received with loud applause, which lasted for some time. He said a resolution had been put into his hand, and as it gave him an opportunity of raising his voice against the enslaver of men's minds, as well as bodies, he would present it to the meeting with much pleasure. In the first place, he would put the meeting in possession of his text by reading the resolution. It was:

"That this meeting, in common with the great mass of their countryman, have read, with feelings of indignation and horror, the sentence of death pronounced by Judge O'Neill, of South Carolina, on John L. Brown, for aiding and abetting a slave woman to escape from the intolerable yoke of bondage; by which sentence, and the terms in which it was pronounced, not only were the sacred principles of justice violated, and the forms of law prostituted to the most atrocious of purposes, but the divine system of Christianity itself grossly outraged and dishonored."

No one who had read of that trial and sentence but must concur in every word of the resolution he had just read, and that being so, he had very little to say upon the subject. He had been brought up in an abhorrence of every species of slavery—he had spent a long life in struggling against tyranny and oppression of every kind, and he could not be a participator in anything that could augment the evil against which he had devoted all the energies of his life. (Hear, hear.) He must say that he had heard with great pleasure the American gentleman [Rev. H. H. Kellogg,] who had spoken with so much intelligence and good sense, so much moderation and firmness, in condemnation of slavery in his own country. Was there ever anything equal to the condemnation of John L. Brown? He was accused, tried, and convicted of assisting a slave to escape. He wondered what kind of a jury he had had. (Cheers and laughter.) Judgment was pronounced against him, alas! by an Irish judge. (A laugh.) An odd article in America—an Irish judge. Were there no strange ones nearer home? But why did he mix up other considerations with the question? He begged pardon, but humanity was so outraged, morality was so trampled upon. Christianity was sought to be so defiled by that prosecution, that he wished he had powers of utterance and language to pour out the torrent of indignation and contempt (and he meant no disrespect to the honorable gentleman near him) against the country and the institutions that sanctioned so horrible a crime and called it law. Brown had been tried for his life for an act of humanity for which he should have been rewarded—for a noble, manly, and virtuous feeling of compassion towards a wretched slave. O, the Americans were brave in battle, and wise in council, but were they human beings? (Cheers.) And then, had they read the manner in which the sentence was pronounced? The judge defiled the book of God—he used the holy scriptures of the eternal God to aggravate the bitterness of the sentence of death. He would not repeat the expressions used, but he introduced the name of the ever-adorable Redeemer, the only mediator between God and man, as if—but they would pardon him; he could not utter the words.

"Just Heaven! what must be thy look
When such a wretch before thee stands
Unblushing, with thy sacred book,
Turning its leaves with blood-stained hands,
And wresting from its text sublime
His creed of hate, and blood, and crime?"

(Cheers.) Something must be done. For his part he would no more speak to a New Orleans man than he would to a pickpocket or felon thief. (Laughter.) They should be scouted from society. Europe should say to them, "Pollute us not with the presence of beings belonging to a country, which would doom to death for an act of sympathy and humanity." There was no other way to meet them than by the force of public opinion. The republicans were naturally proud; let them be met with equal pride. Let them show that they had nothing but scorn, contempt, indignation, hate, and reprobation for such conduct. (Cheers.) Let them pour out their indignation—let them place them without the pale of society, and cut them off from all intercourse or connection with their fellow-men. While their statute book was stained with so bloody a law, the blood of it would flush in the countenance of every man who sanctioned it in any way. (Cheers.) The wretch who pronounced the sentence—that Judge O'Neill—how he abhorred him for his name. (A laugh.) Let his O be blotted out at any rate, and then *nail* the rap to the counter. (Much laughter.) He thought the public press of their own country was to be blamed. There had been, it was true, some measured sentences of reprobation, but they had not been vigorous enough, nor repeated often enough, in order to expose the iniquity, the abomination, the scoundrelism, of the act. (Hear, hear.) Representing, as he did, large masses of his countrymen, he denounced the miscreant who drew his pedigree, if not his birth, from the same country. The present was a glorious demonstration. Sacred Heaven! where could such a meeting be brought together—not for the promotion of individual interests, or the acquirement of wealth, or power, but from the sole impulse of the generosity of the British heart, and for the single object of making the cause of humanity triumphant throughout the world. It was delightful to take part in such a meeting. But to return to the case of Brown. To be sure it had been said that he had not been executed. That was true. The American papers said he had been pardoned, but that was false. The sentence was commuted, and to what? Flogging by the common hangman at the foot of the gallows. (Cries of "shame.") Really, he thought that was worse than death, for some men had innocently suffered even death; but that was treatment such as they would not give to a dog, or even to their enemy's dog, and yet it had been inflicted upon a Christian man; and worse than the wolves who prowled the forest were they who inflicted it. (Hear, hear.) Thank Heaven he had the faculty of uttering his denunciations in words. These words would, on the wings of the press, be carried up the Missouri, and sound along the shores of the Ohio—they would be heard throughout the States of America. The miscreant murderous O'Neill, and the wretches associated with him, would hear the shout of indignation with which their conduct had been received. (Loud cheers.) The excellent and high-minded gentleman from America who had addressed them, (Cheers) seemed, from his anxiety, to entertain stronger hopes than he (Mr. O'Connell) did of the annexation of Texas to the American republic. The result would be, if that union took place, that three new slave States would be created (a voice on the platform, "nine.") He would take the nine, as it was from better authority. There would be nine new slave States. Hitherto the progress of slavery had been retarded by the northern States being free from it, but if nine more slave States were added, they would no longer have any check or control. The free States would be completely swamped, and these States were to be peopled by slaves, and by the process called in America, *raising slaves*, bringing them up like cattle in a stall, and in a total absence and ignorance of all morality or religion. He should not attempt to pollute the ears of the meeting by describing the nature of the system by which they were raised. Nine more States were to be added, and were their feelings of humanity and kindness and pity for the wretch who was not his own property, but a chattel in the hands of his master—were those feelings to be lulled to silence, and was there to be no voice throughout Europe raised in their behalf? He did not want them to go to war. In all his reading he did not think he had ever read of any that it would have been justifiable for a Christian man to engage in. He heartily wished the British Government would take a more active part with regard to the annexation of Texas. Let them not delude themselves, because the President had actually signed the treaty for its annexation. The question was, would it be ratified. How knew they whether they would be able to hinder the next giant stride which would be fatal to the cause of humanity and render slavery in America perpetual? He hoped he should be pardoned for dwelling upon the subject, for it came within the scope and purview of the society, and he was only the feeble advocate of humanity when he endeavored to arouse their hearts—to inspirit their souls—to call upon them throughout the land to become apostles in the great work of enforcing the rights of humanity and morality, as the first duty which they were called upon to discharge as men and as Christians. (Cheers.) He feared he had wearied them. (No, no.) Let them remember the great contest they were engaged in,—let them recollect that their object was to make man his own property—to elevate him within the scope of education; because, in America, it was a crime to teach reading or writing to a slave. Their object was to have the book of God opened to him, and the book of science never shut—to prevent the child being torn from the mother's arms, weeping with sorrow over her dusky offspring, that she had given birth, not to a man, but to one who was to be a slave, and to endure oppression and torture. It was their duty to rally—those divisions among themselves required a stronger and more general appeal to the country. Never was there a fitter opportunity for that appeal to the ministry and to their supporters, and to every man in the country, to aid in preventing the annexation of Texas—to blot out murders, such as those judicial ones of O'Neill—to rally round the cause of humanity—to cheer on one another in that great struggle in which they were engaged for the liberty and happiness of the human race. (Much cheering.)

The Rev. John Aldis seconded the resolution, which was then put from the chair and carried unanimously.

From Wilmer and Smith's Times.

THE SUGAR DUTIES.

The sugar duties come before Parliament for discussion this evening; and, in order to show the British tropical colonists that the Minister will depart little, if any, from the change which was propounded when the Chancellor of the Exchequer brought forward his budget, the West India steamer had been kept back till the 4th.

The leading noblemen, members of Parliament, and others interested in West India property, had a meeting in London, a few days back, to remonstrate against the injustice about being done to the West Indies by the British Government, in the reduction of the duties on foreign sugar, cocoa, and coffee. Petitions to Parliament were agreed upon, showing the present peculiar position of the West India Colonists, and the hardships to which they have been subjected, in being deprived, through the stupid restrictions of the Colonial-office, of a fair supply of free labor by immigration. Speeches, of which the resolutions we have given were the texts, were made by the highly influential parties present; but all will be useless. Hemmed in by the Anti-Slavery people on the one hand, and the free traders on the other, the Minister is in a "fix," unable to move to the satisfaction of any party. He contends that the West Indies have had timely warning of the change, and that they have not prepared for it. But how could they, when every obstacle has been thrown in their way by the Home Government, to substitute a sufficient quantity of free, for slave labor? Swift used to say, that he never knew a man who could not bear the misfortunes of another with Christian resignation; and truly the West Indies constitute a case in point. The truth is, that the public mind in England has been kept in the dark on the mooted points. If the parties interested in the British West India Colonies had brought before the public their case, in strong colors, public opinion might have *forced* the Minister to do them justice in the matter of immigration. The time seems to have passed, for such an experiment.

Sir Robert Peel has been strongly urged, by some of his ablest supporters, to withdraw his ill-concocted sugar scheme, which, without at all answering the purpose at which he aims, will inflict a serious blow on the West Indies—now staggering under the effects of a long course of disastrous policy on the part of the mother country. It has been shown, clearly and indisputably, that in practice, the attempt to distinguish between slave, and free sugar, must prove illusory. For instance, sugar, the produce of Louisiana, can, and will, under the internal regulations of the United States, be shipped from New Orleans to New-York, and from the latter point to Liverpool, in direct contravention of the principle involved in Sir Robert Peel's plan, and with great pecuniary advantage to the importer. Mr. Goulburn, in propounding the new scheme of sugar duties in the budget, assumed that no sugar could be imported into England, from Louisiana, because a large portion of the sugar consumed in the United States, was imported at 11s. 6d. per cwt. which, with our duty, would amount to a prohibition; but he made this statement in ignorance of a law of the American Union, which allows to the exporter of any article produced in the Union, upon which article a duty is laid when imported from another country, the remission of the duty upon a similar quantity of that article when so imported. Thus the sugar which is sent from New Orleans to New-York, pays, of course, no duty, while that imported into the Union, from Havana, or elsewhere, pays 11s. 6d. per cwt. Now, by the law in question, a merchant importing a cargo of sugar from New Orleans to New-York, which he can tranship again immediately to England, is enabled to import from a foreign State, *without the payment of duty*, an equal quantity to that which he has exported. So that by this not very circuitous process, the slave-grown sugar of Louisiana, will be received in England as free-labor sugar, and pay duty accordingly! Again, in anticipation of the change, sugar, the produce of Brazil, and other slave countries, is now actually being shipped to the East Indies, from Liverpool, the same vessel to bring back the free sugar to Java and Manilla! All this juggling, which must result from, and will inevitably follow the new scheme, has been urged upon Sir Robert Peel by the friends and connections of the West Indies; and although we write in ignorance of what may turn up to-night in the House of Commons, we much fear, notwithstanding the strong case which has been made out, that the Premier will doggedly adhere to his plan. We shall be agreeably disappointed if it prove otherwise—but we confess that our fears exceed our hopes.

TEXAS OR DISSOLUTION.

The Courier and Enquirer has collated the following Resolutions, passed at recent meetings, in South Carolina, which show very plainly the issue which that Empire means to make in regard to Texas. We could wish them success, if we believed them in earnest:

To one meeting held in Barnwell County, South Carolina, we have heretofore referred. The preamble to the resolutions then adopted, says: "We believe that the very *existence* itself of this blood-bought and blood-cemented Union *will be determined by it.*" The fifth and ninth resolutions are these:

"Resolved, That we regard the final rejection of this measure "as an evidence of that increasing hostility to the institutions of the South, which has already shaken the confidence of our people in the patriotism and fidelity of our northern brethren, and which may render it necessary for us (in the words of our own declaration of independence) '*to provide new guards for our future security.*'"

"Resolved, That in relation to the immediate annexation of Texas, we view with pride and satisfaction, the conduct of the venerable Andrew Jackson, whose heart (though the hand of time and affliction has fallen heavily upon him) beats true to the interest and honor of his country; and we rejoice that his days have been so lengthened out that he might *unite his name with our third great struggle for independence.*"

These resolutions were supported by Col. S. W. Trotti, who made the following declaration, in a speech supporting their passage:

"He conclusively demonstrated that the safety, if not the very existence, of the institution of Slavery is dependent upon the success of the measure, and contended with great power and ability that THE ONLY TRUE ISSUE BEFORE THE SOUTH SHOULD BE, TEXAS OR DISUNION."

In Union (!) County, South Carolina, a meeting was held at which a similar spirit was evinced, and the following passage occurred in the preamble to the resolutions which were adopted:

"Let it be said, once for all, that there are rights which *we love better than we love the Union, and which we will not yield even to save it*; and when called upon by the force of circumstances, which we believe are fast approaching, to make our election, our minds are made up as to the course to be pursued. We desire no political connection with declared enemies to our peace. We neither dally nor doubt. We hold to our rights—*give up the Union*, and leave the consequences to God."

The same meeting passed the following, among other resolutions:

"Be it therefore, Resolved, That the immediate annexation of Texas to the American Union, is demanded by the highest considerations of national policy and national safety; and believing that if the Federal authorities should fail to ratify the Treaty, now pending before the Senate of the United States, Texas must rely on some other power for support, the question then becomes one of the greatest importance to the South; *and no consideration, not even disunion itself, is sufficient to defeat the annexation.*"

In Sumpter County, a meeting was held, at which the following resolution was adopted:

"Resolved, That we regard the opposition to Annexation, by a portion of the people of the United States on account of the existence of slavery in Texas, an unwarrantable attack upon Southern rights guaranteed to us by the Constitution; rights which we are determined at all hazards to maintain, in spite of resistance either abroad or at home."

In Edgefield county, also, resolutions were reported by a committee, of which Mr. F. W. Pickens was a member, of which the following is one:—It will be noted that like the rest it distinctly accepts the issue made by Mr. Calhoun."

"Resolved, That the grounds upon which this Annexation is mainly resisted, compel us to consider this measure as a question, as to the maintenance of Slavery, guaranteed to us by the Constitution; and we avow our determination to maintain this institution against all the attempts of the abolitionists in our own country, or elsewhere; and we shall *not resist the separation from the Union of such States as denounce the slaveholding members of the Confederacy* as unworthy of connection with them, and as avow the purpose of not tolerating the admission into the Union of any new slaveholding country."

The same meeting connected the subject of the Tariff with that of Annexation, and adopted the following resolution with reference to that:

"Resolved, That the tariff act of 1842, is liable to all the objections we have heretofore made to the constitutionality and expediency of the measures of the Federal Government for the protection of domestic manufactures, with the aggravation that it was a gross breach of the faith plighted to us in the compromise of 1832; and that we regard the *time* and *measure of our resistance to this act, as matters to be settled upon our own views of expediency, in nowise to be hindered by our* SUPPOSED ALLEGIANCE TO THE FEDERAL GOVERNMENT."

The proceedings declare, with sufficient distinctness, the *ultimate purpose* of those who demand the immediate Annexation of Texas, who have succeeded in making that the controlling principle in organizing the Loco-foco party, who have forced upon the party JAMES K. POLK, as its Presidential candidate, and who seek, therefore, his election, in order to carry their schemes into execution.

But they have also gone farther, and have designated the initial step toward a practical consummation of their plans. The Edgefield meeting, for example, opens the matter with the following resolution:

"Resolved, That the members of Congress favorable to Annexation, be requested to resort *to all legitimate expedients* within their power, for the consummation of this great measure; and that, in the last resort, *they take steps for assembling a convention of the States friendly to Annexation.*"

The same general plan was proposed in the following passage from an address adopted at a meeting held at St. Helena, South Carolina:

"But what can we do to influence matters? We can do much! If we feel that our fate is suspended by a thread, and will act as such a crisis demands, Texas, and safety may yet be ours. We must disconnect this great question from all party considerations, and especially from all Presidential influences which can distract the South. We must prepare as a State to seize the moment when the South is aroused by the rejection of the Treaty, to propose immediate steps toward a *Southern Convention*—unite Texas, and leave *disunion* to the *North.*"

The action of the Barnwell county meeting, went a step farther, and designated the very *hearth-stones* of *General Jackson*, and *James K. Polk*, as the scene of these schemes of disunion; the following was among the resolutions adopted at that meeting:—

"Resolved, That if Texas be not *sooner* annexed, we deem it expedient that *a convention of the friends of immediate Annexation throughout the Union be held at Nashville, in the State of Tennessee, on the first Monday in August next*, and that, should such suggestions meet the approbation of our friends elsewhere, we will meet again at this place on the

first Monday in July, *to appoint delegates to said convention.*"

And the whole plan is still more fully developed, by propositions published in the "Columbia South Carolinian," the *organ* of this band of disunionists. The writer of the article in that paper, in the event of the rejection by the Senate of the Annexation Treaty, recommends the adoption of the following measures:

"To call upon our delegations in Congress, if in session, or our Senators, if they be at the seat of Government, to wait on the Texan Minister, and remonstrate with him against any negotiation with other powers, *until the Southern States shall have had a reasonable time to decide upon their course.*"

[In connection with this resolution, the fact should be noted, that although Congress has adjourned, and the other members have returned to their homes, the Senators and Representatives from South Carolina, and other immediate Annexationists, *yet remain at the seat of Government.*]

"That object secured, a Convention of the people of each State should be promptly called, to deliberate and decide upon the action to be taken by the Slave States on the question of Annexation; and to appoint delegates to *a Convention of the Slave States*, with instructions to carry into effect the behests of the people.

"That a Convention of the Slave States, by delegations from each, appointed as aforesaid, should be called, to meet at some central position, to take into consideration the question of annexing Texas to the Union, if the Union will accept it: or, if the Union will not accept it, *then of annexing Texas to the Southern States.*

"That the President of the United States be requested *by the General Convention of the Slave States, to call Congress together immediately; when the final issue shall be made up, and the alternative distinctly prasented to the Free States, either to admit Texas into the Union, or to proceed peaceably and calmly to arrange the terms of a dissolution of the Union.*"

The Church.

THE REPLY

Of the General Conference of the Methodist Episcopal Church to the Protest of the Minority.

The committee appointed to prepare a statement of the facts in the case of Bishop Andrew, and to examine the Protest of the minority, regret that the circumstances under which they have been compelled to act have prevented their preparing so complete a report as the importance of the subject demands.

* * * * *

From the first institution of the episcopacy of the Methodist Episcopal Church, no slaveholder has been elected to that dignity, though in several instances candidates, otherwise eminently fitted for the station, have failed of success solely on account of this impediment. Since the period referred to, nine Bishops have been elected who were natives of the United States. Of these, only three have been northern men, while six were natives of slaveholding States. Not one, however, was a slaveholder —a remarkable fact, which shows very clearly, that while much more than their just claim has been conceded to the slaveholding portions of the Church a decided and uniform repugnance has, from the first, been felt and manifested to the occupancy of that high office by a slaveholder.

It is known, and acknowledged by all southern brethren, that Bishop Andrew was nominated by the delegates from the South Carolina and Georgia Conferences as a southern candidate for whom northern men might vote, without doing violence to their principles, as he was a slaveholder. Bishop Andrew himself perfectly understood the ground of his election, and often said that he was indebted to his poverty for his promotion. Since the year 1832, the anti-slavery sentiment in the Church, as well as in the whole civlized world, has constantly and rapidly gained ground, and within the last year or two it has been roused to a special and most earnest opposition to the introduction of a slaveholder into the episcopal office—an event which many were led to fear by certain intimations, published in the Southern Christian Advocate, the Richmond Christian Advocate, and perhaps some other Methodist periodicals. This opposition produced the profoundest anxiety through most of the non-slaveholding conferences. The subject was discussed everywhere, and the dreadful event universally deprecated as the most fearful calamity that ever threatened the Church. Many conferences instructed their delegates to use all possible means to avert such an evil. Other conferences and many thousand laymen, sent up petitions and memorials to the same effect to the present General Conference. Such was the state of sentiment and of apprehension in the northern portion of the Church, when the delegates to the General Conference learned, on reaching this city, that Bishop Andrew had become a slaveholder. The profound grief, the utter dismay, which was produced by this astounding intelligence, can be appreciated only by those who have participated in the distressing scenes which have been enacted in the General Conference.

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It is manifest from this statement, (a statement of Bishop Andrew's connection with slavery,) which is believed to be strictly correct, that Bishop Andrew's connection with Slavery is—not as the protest intimates, merely an "assumption,"—but that he is the owner of slaves, in the full and proper sense of that term. His title was acquired by bequest, by inheritance, and by marriage, which are by far, the most common grounds of ownership in slaves. All the usual and necessary conditions of slavery have their fulfillment in the relation of these persons to Bishop Andrew. Their labor and their earnings are subject to his control, and inure to his benefit, and that of his family. They are now liable, or they may be, hereafter, to be sold; they and their offspring, are doomed, as the case now stands, to a bondage that is perpetual, and they are liable, and likely to descend to his heirs.

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It was the almost unanimous opinion of the delegates from the non-slaveholding conferences, that Bishop Andrew could not continue to exercise his Episcopal functions under existing circumstances, without producing results extensively disastrous to the Church in the North; and from this opinion the brethren of the South did not dissent. For a while the hope was entertained that the difficulty would be quietly removed by his resigning his office, which it was known he had previously desired to do. But this hope was dissipated by the intelligence, that the delegates from the conferences in the slaveholding States had been convened, and that they had unanimously advised him not to resign. Various efforts were then made in private, to devise some method to relieve the case, but they all proved abortive, and nothing remained but that it must come before the General Conference.

A diversity of sentiment existed as to the proper method of treating the case.

Some, at least, believed—perhaps few doubted, that sufficient ground existed for impeachment on a charge of "improper conduct," under the express provision of the Discipline. The opinion was certainly entertained in several quarters that it was "improper" for the shepherd and Bishop of one hundred thousand souls, either deliberately or heedlessly, to place himself in direct and irreconcilable conflict with the known and cherished moral sentiments of a large majority of his vast flock. Such, however, was the prevalence of moderate counsels, that no proposal was either made to impeach or punish, and such the controlling influence of forbearance and kindness, that it is believed not one word was uttered during the entire debate, of nearly a fortnight, derogatory to the character, or justly offensive to the feelings, of Bishop Andrew. The transaction which had brought such distress upon the Church, and threatened such extensive ruin, was dealt with merely as a fact—as a practical difficulty—for the removal or palliation of which it was the duty of the General Conference to provide.

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The action of the General Conference was neither judicial nor punitive. It neither achieves nor intends a deposition, not so much as a legal suspension. Bishop Andrew is still a Bishop: and should he, a against the expressed sense of the General Conference, proceed in the discharge of his functions, his official acts would be valid.

Such are the facts in the case of Bishop Andrew. We now proceed to notice the law. Nearly all the objections raised in the protest against the action of the General Conference may be reduced to two, viz: that that body has violated the *constitutional* and the *statutory* law of the Church. That it has violated the constitutional law the Protest attempts to prove, by representing its late action as a breach of what it calls "the compromise law of the Church on the subject of Slavery;" meaning, as is supposed, the section on Slavery, particularly that paragraph which relates to travelling preachers.

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After the boldness with which this doctrine is advanced, and the confidence with which it is relied upon as "the first and principal ground occupied by the minority in this Protest," it will be difficult for the uninitiated to believe that it is as unfounded in fact as it is ingenious in its "legal casuistry."

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The only provision anywhere established by that General Conference (1808) of Constitutional force was the general rule forbidding the buying and selling of human beings with an intention to enslave them. So that, in direct opposition to the assertion of the Protest, we maintain that the section on slavery is "a mere legislative enactment, a simple decree of a General Conference," as much under its control as any other portion of the Discipline not covered by the restrictive rules.

* * * * * *

But although this General Conference cannot admit that any portion of the section on slavery is constitutional in its character, and therefore could not, under any circumstances, allow the imputation of the Protest, that they have violated the Constitution of the Church; yet they do admit that it is *law*—law, too, which the General Conference (though possessing full powers in the premises) has never altered, except at the above periods, and then, in each instance, for the further indulgence of the South. The question then comes up, whether this General Conference, as the Protest maintains, has in effect suddenly reversed the legislation of the Church, not, indeed, by altering the law, but by practically disregarding it. The portion of the law particularly in question, is the following paragraph:

"When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practical, a legal emancipation of such slaves, conformably to the laws of the State in which he lives."

This, it is alleged, fully covers the case of Bishop Andrew, and therefore he ought to have been left in the quiet and unquestioned enjoyment of his rights. Were it even true that proceedings, either judicial or "extrajudicial," have been had in his case, we should not hesitate to join issue here, and maintain that this law does not protect him. The Protest asks, "Is there anything in the law and its reasons creating an exception in the instance of Bishops?" We answer, There is in both. So far as judicial proceedings are concerned, the Discipline divides the Church into four classes, private members, local preachers, travelling preachers, and Bishops; and establishes distinct tribunals, and different degrees of responsibility for each. The section on slavery applies only to officers of the Church, and therefore private members are not named at all; but special provision is made in the case of local and travelling preachers. How happens it that Bishops are not mentioned at all? Are they necessarily included in the term, "travelling preachers?" In common parlance they may sometimes be thus designated, but in the Discipline it is not so understood, even in regard to matters much less important than this, in evidence of which we need only advert to the fact, that the allowance of Bishops was provided for under the general title of "travelling preachers," and they therefore inserted them accordingly.

But though the *language* of the law does not include Bishops, yet if the "reason" and spirit of it did, we might be disposed to allow them the benefit of it. But this is not the case. The whole tenor of the Discipline of the Methodist Episcopal Church, is adverse to slavery.

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It is obvious, therefore, that connection with Slavery is tolerated no farther than seems necessary. In the case of ordinary travelling preachers, there appeared to be a necessity for some indulgence. They might become owners of slaves, in the providence of God; the laws of the States might not allow Emancipation; and they had no power to choose their own place of residence. But no such "reason" could apply to a Bishop, for he has always been allowed to live where he pleases. Again: travelling preachers, encumbered with slaves, labor among people similarly situated, and who would not, therefore, be likely to object to them on that account. But a Bishop, by the *constitution* of the Church, is required to labor in every part of the connection; and in by far the larger portion of it, the services of a slaveholding Bishop would not be acceptable. So here again the "reason" of the case does not apply to a Bishop.

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This course of reasoning has been pursued thus far, not so much because it was deemed necessary for the vindication of the Conference, as to avoid sanctioning, by silence, the erroneous exposition which the Protest presents of the constitution, and the law of the Church. For it has been already seen that Bishop Andrew has been subjected to no trial, and no penalty has been inflicted. At present, it is plain that the Conference has done nothing to depose, or even suspend Bishop Andrew. His name will appear in official publications, with those of the other Bishops, and with them he will derive his support from the funds of the Church.

The document closes with the following paragraphs, after a long and wordy argument, intending to show the legitimate power of the General Conference over a Bishop, which is omitted because of its length, and because it don't touch the question really under consideration:

When all the law, and the facts of the case, shall have been spread before an impartial community, the majority have no doubt that they *will* fix "*the responsibility of division,*" should such an unhappy event take place, "where in justice *it belongs.*" They will ask, Who first introduced slavery into the Episcopacy? And the answer will be, *Not the General Conference.* Who opposed the attempt to withdraw it from the Episcopacy? *Not the General Conference.* Who resisted the measure of peace that was proposed—the mildest that the case allowed? *Not the majority.* Who first sounded the knell of division, and declared that it would be impossible longer to remain under the jurisdiction of the Methodist Episcopal Church? *Not the majority.*

The proposition for a peaceful separation, (if any must take place,) with which the Protest closes, though strangely at variance with much that precedes, has already been met by the General Conference. And the readiness with which that body (by a vote which would doubtless have been unanimous, but for the belief which some entertained of the unconstitutionality of the measure) granted all that the Southern brethren themselves could ask, in such an event, must forever stand as a practical refutation of any assertion that the minority have been subjected to the tyranny of a majority.

Finally, we cannot but hope that the minority, after reviewing the entire action of the Conference, will find that, both in their Declaration, and their Protest, they have taken too strong a view of the case; and that by presenting it in its true light before their people, they may be able to check any feelings of discord that may have arisen, so that the Methodist Episcopal Church may still continue as one body, engaged in its proper work of "spreading Scriptural holiness over these lands."

J. P. DURBIN, Chairman.
GEO. PECK,
CHAS. ELLIOTT.

The following Resolutions, passed at the late General Conference, show the present position of the Methodist Church. It only needs the endorsement of these Resolutions by three-fourths of the annual Conferences, to establish two Ecclesiastical bodies, but as a *Church*, she is still to remain *one and indivisible.* From its guilt, as connected with the Slaveholding portion of the Church, the northern section will in no wise have relieved itself by the proposed change; and this change, though it should be regarded as a sign of progress, is not to be held as a proof of increasing godliness on the part of the North, when considered as a whole. All she did, she did reluctantly, and from the basest motives of expediency, while the South, for the same reason, is anxious to rid herself of a shuffling, hypocritical sister, who is afraid only of the appearance of wrong, and has'nt the courage and virtue to do right.

The New-York Annual Conference have recently voted in favor of these Resolutions, 143 to 38. It is thought her example will be followed by the other Annual Conferences.

Be it Resolved, By the delegates of all the Annual Conferences in General Conference assembled:—

That we recommend to the Annual Conferences to suspend the constitutional restrictions which limit the powers of the General Conference, so far, and so far only, as to allow of the following alterations in the government of the Church, viz:

1. That the Methodist Episcopal Church in these United States and Territories, and the Republic of Texas, shall constitute two General Conferences, to meet quadrennially, the one at some place *south*, and the other *north* of the line which now divides between the States commonly designated as free States, and those in which Slavery exists.

2. That each one of the two General Conferences thus constituted shall have full powers (under the limitations and restrictions which are now of force and binding on the General Conference) to make rules and regulations for the Church, within their territorial limits, respectively, and to elect Bishops for the same.

3. That the two General Conferences, aforesaid, shall severally have jurisdiction, as follows. The Southern General Conference shall comprehend the States of Virginia, Kentucky, and Missouri, and the States and Territories lying southerly thereto, and also the Republic of Texas, to be known and designated by the title of the Southern General Conference of the Methodist Episcopal Church in the United States. And the Northern General Conference to comprehend all those lying north of the States of Virginia, Kentucky, and Missouri, as above, to be known and designated by the title of the Northern General Conference of the Metholist Episcopal Church in the United States.

4. And be it further Resolved, That as soon as three-fourths of all the members of all the Annual Conferences, voting on these resolutions, shall approve the same, the said Southern and Northern General Conferences shall be deemed as having been constituted by such approval; and it shall be competent for the Southern Annual Conferences to elect delegates to said Southern General Conference, to meet in the city of Nashville, Tennessee, on the 1st May, 1848, or sooner, if a majority of two-thirds of the members of the Annual Conferences composing that General Conference, shall desire the same.

5. And be it farther Resolved, as aforesaid, That the Book-Concerns, at New-York and Cincinnati, shall be held and conducted as the property, and for the benefit of all the Annual Conferences as heretofore:—the Editors and Agents to be elected once in four years, at the time of the session of the Northern General Conference, and the votes of the Southern General Conference to be cast by delegates of that Conference attending the Northern for that purpose.

6. And be it farther Resolved, That our Church organization for foreign missions, shall be maintained and conducted jointly between the two General Conferences as one Church, in such manner as shall be agreed upon from time to time between the two great branches of the Church as represented in the said two conferences.

The General Conference rescinded also the "colored testimony" Resolutions, by a vote of 115 to 40.

West-Indies.

HAYTI.

PORT AU PRINCE, June 12th, 1844.

The Island is perfectly tranquil once more, unless some few disorders which were committed at Aux Cayes may be considered an exception. There, the soldiers, who were exasperated at not receiving their pay, as they had been led to hope they would on a certain Sunday, but in which they were disappointed, owing to the non-arrival of funds from the capital, had pillaged some shops, but not to any extent. It is confidently expected, however, that all would be amicably arranged in a very short time.

President Guerrier, a black general, the most influential man in the North of the Island, appears to act with energy, and his Cabinet is well formed. It consists of Mons. Hypolite, sometimes called Gelm, (a black,) Minister of War and the Exterior; Monsieur Paul, (a black,) Minister of the Interior and Agricultural; Monsieur H. Fery, (a colored man,) Minister of Public Instruction, of Justice, and Religion; Mons. Laudan (colored,), Minister of Finances and Commerce. These are all well educated and influential men, and are popular with all parties. It is hoped, therefore, that they will bring, ere long, things into a more healthy state in this unfortunate island.

It is expected that the Spanish part of the island will be recognized as free and independent of the Haytien Government; but as yet the latter has not decided upon what terms this shall be done. A Mr. Celigny Ardocien was sent to treat with them on the subject, but has returned without having done anything excepting that the prisoners were, in consequence, set free. The Dominicans would not treat with him, because he had not with him the power from the Haytien Government to recognize them as a free and independent state. He only remained at St. Domingo 24 hours, and returned on board the French steamer Styx.

Captain Davis, of the schooner Montgomery, arrived this morning from Jacmel, reports that when he sailed, on the 11th instant, intelligence had been received from Aux Cayes, to the effect that President Guerrier had appointed one of his black generals Governer of Aux Cayes; that this general had levied contributions on the Mulattoes and put some of them to death; that the Spanish party, at St. Domingo, had two small brigs of war; and that the United States sloop of war Preble, and a British war schooner were lying off the port of Aux Cayes.

Captain Davis mentions also the failure of Guerrier's overtures to the Spanish party, or Dominicans, and their demand to be recognized as an independent state.—*Sun.*

Since the above was received, the sloop of war, Preble, has arrived, and brings later intelligence to the same effect, that all was quiet. But it was thought that tranquility would not long continue, as the rebel chief, Acaon, manifested considerable reluctance to submit to the authority of General Guerrier, the newly-elected President of the Republic.

HAVANA.

A letter from Havana via Savannah, states that in consequence of the severe drought, lately experienced on the Island of Cuba, the Captain General issued a decree on the 6th instant reducing the rates of duty one-half on the following articles, to take effect on the 7th July, ensuing; and continue in force till the 31st December, next: Rice, Corn, and Corn Flour, and making Sweet Potatoes, Yams, and Plantains, duty free for the same period.

From another source we have the following letter:—

HAVANA, 8th June, 1844.

You have been rightly informed relative to our negro troubles—the free negroes are leaving the Islands in crowds. There are but five mulattoes left. Blakely, the dentist, the yellow musicians and artisans, are still in jail. You may rest assured that upward of three thousand are in jail; and all the foreigners are leaving or have gone; the regiment of free negroes has been disbanded.

The Government is holding out every inducement for the encouraging emigration of white laborers from Spain, and the Canary Islands. The execution of the negroes has not commenced yet—in the meantime, they are whipping them into confession. It seems, also, that upon the failure of the conspiracy intended for the Holy Week, another was in preparation, to commence 6th May last, at Guines, but was nipped in the bud.

Among the conspirators, they numbered some white persons—they were also to be shot. Sixty benches are erected on the place of execution, for the purpose of shooting that number at a time.—*Tribune.*

Communications.

REPORT OF NEW ENGLAND A. S. CONVENTION.

(Continued.)

C. C. BURLEIGH.—I do not know whether it will be worth while to overturn my friend's argument; certainly it will not, if he will stand fairly up before mine. I will only ask him, Have we the right to promise to do a wrongful act? He says the words Slavery and Slave are not in the Constitution. I am willing to let that position stand untouched. But I ask, if, while Slavery remains the *meaning* to the Slaveholder, of *any* of its words, it be not wrong for us to promise him that we will uphold it? There is an agreement between a pirate and a merchant, that the merchant shall stand by the pirate, with aid and supplies, as long as the pirate chooses to range the seas. *That is a promise to uphold piracy.* It is none the less so, because the *words* of it are so arranged that they will need no alteration when the pirate ceases his depredations. The merchant's promise, however, covers six other stipulations beside the piratical one. It matters not to me though it covered six hundred; the parties had no right to mix bad with good in even the smallest proportion, and, however, the courts of a Slaveholding Government may decide, I think such morality would not pass current in the higher chancery; nor would St. Peter allow any party to pass unchallenged merely because there were six gentlemen to one villain.

It is in vain for my friend to tell me to what other cases this clause appplies. I answer, it applies to the runaway slaves by both the theory and the practice of the whole people, and according to the decision of all the judicial expounders ever since we had a Constitution. This is the only construction they contemplate as legal, and to no other will the terms apply. My friend alluded to the case of a person arrested on a bail-bond as coming within these provisions. It looks a little strange that there never should have been a single instance of its application to such a case.

But, "it is best to leave to others the work of dissolving the Union, because our rights are not involved." It depends on what is meant by our rights, and what by a dissolution of the Union. If you mean by it, something that shall tear up the States from their foundations, and shall run a dividing wall between the North and the South, through anarchy and blood,—I agree with you. If, when you say that my rights are not involved, you mean that all my natural rights stand perfect without the Constitution, I agree with you. As the Constitution did not give them, so the Constitution cannot take them away. But my right to vote, my right to fill civil offices,—these are rights dependent upon and regulated by the Constitution, and completely involved in its operations. After having taken upon myself its obligations, my simple declaration of my way of understanding it, will not release me from the performance of what it orders me to do. I have natural rights and corresponding duties, which the Constitution infringes and interferes with, if I accept it. I therefore choose to stand without the pale of the Constitution, clothed only with my natural rights, for the better fulfillment of my natural duties.

My friend says that we should be kind, and gentle, and benevolent, to the Slaveholder, and treat him as an erring and a sinning brother. Certainly I will not be backward whenever circumstances call upon me for the promotion of his best good, but I will not rob Peter to pay Paul; I will not rob the Slave to show kindness to the Slaveholder. Now, what is the kindness that the Constitution requires? When it is all summed up, it requires that we should help the Slaveholders to keep possession of their Slaves. It makes us promise that the only representative of the Slave, shall be his master;—that when the Slave rises against his master, we shall take the part of the master against the slave;—that when the Slave escapes from the master, we shall deliver him up;—and all this to uphold Slavery. Does the law of kindness and benevolence indeed require all this at my hands! Can I not as well—do I not better act the brother by arousing him to all the perils of his most perilous situation,—by refusing to participate in the fact or in the fruits of his wrong doing? But you agree to use the Constitution for your own behoof, while outraging one half of its provisions. You agree to receive the benefits, and yet you will not fulfill the obligations! If the Slaveholder is suffering, I will comfort him. If he errs, I will pardon him. If he wants a government, I will help him to constitute one, if I can do it without defeating the very purposes for which government should exist. He wants railroads—post-offices—light-houses. I am ready to aid him in them all, if he is not entrapping me into this service, for the sake of upholding Slavery.

But my friend says we want the Union on account of its influence on other countries. Well, then! Let it be made a burning and a shining light to enlighten the nations that are struggling afar off against the bondage of their depotisms. But how shall this be done? by linking together the dead body of Slavery and the living body of Freedom? It can only be done by putting away from us that admixture of Slavery which is fatal alike to the lustre and to the perpetuity of all systems and all institutions where it obtains existence.

I cannot agree with my friend in his opinion of the condition of the oppressed Europeans, although he speaks as an eye-witness. I do not recognize their condition as the same as the condition of our slaves. The English philanthropists who have spoken to us on the subject, have drawn the line of difference with a masterly hand. By the European systems, man is *oppressed*; by the American system he is *unmanned.* By the one he is robbed of the fruit of his toil;—by the other of his very personality. My friend would not plead the atrocity of their system in extenuation of the horrors of ours, but there are those who *do* contend, for the sake of excusing American Slavery, that the line of distinction between it and British oppression, is not after all very wide. I am aware that they will make, of what my friend has said, an excuse for the Slaveholder, and say that his offence, and that of the British landed proprietor and manufacturer are substantially alike. Be that as it may—whether the condition of the slaves be or be not preferable to that of the English laborer, *our* only course, as the friends of Freedom and humanity, is to set an example of both before all the nations—to give no countenance to Slavery, and to withhold no testimony from Freedom; and so to make the name of REPUBLIC terrible to tyrants and a voice of cheer to their struggling victims;—to annul the Union whose existence now strengthens the power of every tyrant who hears its name—the political union between Freemen and Slaveholders.

But we should not, it is said, cut off the Slaveholders from the Union. Sir, whoever may make any such compulsary step his aim, it certainly is not mine. I would have a line of elective affinities, not of geographical boundaries. I simply refuse to stand under an obligation which I do not mean to perform. Short of such a refusal I do not see how I can discharge my duty to the Slaveholder or to the Slave.

My friend alludes to the Legislation growing out of the Latimer case, in proof that our absolution has begun. But I ask him what is now the duty of abolitionists in order to complete it? We have refused the use of the *State* officers, and the *State* jails to the Slaveholders, but we have not cast off the obligation imposed by the Constitution of the *United* States to put down insurrections and restore fugitives; and it is of the *Union*, not of the single State that we are now speaking. Does any man believe that the Slaveholders expected anything of us in consequence of our acceptance of these clauses of the Constitution, *but* to fight their battles, and restore their runaways? Did we not, and do we not *know* that they expected it? If I promise, I am bound by what I know to be the understanding of the other party; and I have no right to enter upon a system of private interpretation, to further my own ends and subvert his. I will plainly say to him, "I cannot assume this obligation."

As an example, there are grains, which are known in Pennsylvania by different names from those they go by in Massachusetts. When a Massachusetts farmer contracts with me for a quantity of Herds-grass, what am I bound to send him? I know as a Pennsylvanian, that it is what we call Timothy that he meant. With that knowledge I acceded to his terms; and shall I send him anything else than what I knew at the time he meant?

I say we are bound to stand by our contracts unless we find them to be immoral; and the point that I want the defenders of the Constitution to meet, is this: have we a right to promise to do a wrong? With or without declarations or reservations, previous or subsequent, have we a right to promise another to help him do a wrong, till such a time as he is ready to release us from the obligation?

DR. WALTER CHANNING.—I have never, Sir, but once before spoken to a Convention of Abolitionists. It was my privilege to speak in this place, upon the occasion of the release of Latimer, and I then rose to dedicate myself to this cause, by devoting myself to the principles of Freedom. I have labored to be true to the promise I then made. It was given under circumstances too deeply interesting and painful ever to be forgotten by me. You will recollect them, Sir, as personal to my heart and to my blood. I am here to go on in the fulfilment of the word then spoken.

I have heard my eloquent friend allude to a *contract* with the Slaveholder. But in sustaining the Constitution, I have made no contract of the kind he specifies. The Constitution only settles for me the terms upon which I shall live in this land of my birth; and I look upon it even with awe, in view of the benefits it secures. What is there *but* that instrument for us all to appeal to, while it *is* the Constitution? I see those articles to which he has had particular reference, but I see also, at the close, one providing for the amendment of the whole. The Constitution thus provides with parental forecast, for the exigencies of a growing state: and when you shall have outgrown it, *then* find some other parent. But till it shall have been found impracticable to act in accordance with those provisions for its own adjustment, that time has not, surely, come.

I would say, therefore, go on,—but go on adapting the Constitution to the new and better doctrines which are now held. Have you numbers enough to make an impression in any other way? Even if your numbers justified the course proposed, you still must find among the people at large, your means of remedy.

I am here but as a learner, and there are some things I fain would ascertain. I have been told, and I have read, that while the Constitution was under discussion, when the question of property in man came up, the free States, knowing how valuable slaves were, expressed their willingness to draw national revenue from their taxation. Is this true! and did this proposition originate with the North! [Shame! shame!] Did men of the North, our fathers,—did they, in apprehension that the revenue from commerce would not support the Government,—did they, in view of a direct tax, a tax upon property, give property value to the slave, in providing for the representation of the country in Congress, and so make a bargain with the South, in the blood of the men, the women, the children of the people? I ask if what I have heard is true? If so, when friends here talk of *contract*, let them learn of me, that I am no party to such a contract. I deny that the Constitution has, or can make me such a party. I mourn for the great sin of the fathers of the country—I blush for their failure in duty. But I am not a party to such a contract. I have spoken of my reverence for the Constitution. If it have faults, I would approach them as I would the wounds of a father. It has in itself the remedy of all its own evils. To that I now and forever will appeal.

Now this is what we are to look at like men: we have inherited the burden we bear, and can only rid ourselves of it, by stamping it with its true character. We need not dissolve the Union—but let us speak out in rebuke of the iniquity which *our* fathers, no less than the fathers of the South, were responsible for. But the chivalry of the South tells us, "You shan't speak! You may only do as we bid you! We will take enough of your men to make an army, and we'll find the officers! You shall man the navy, but we will supply the captains!—we will!"

Abigail Folsom here rose, and the President endeavored in vain to prevail on her not to interrupt the speaker. At length she said, "Dr. Channing! *will* you let me speak?" Dr. Channing instantly gave way, and after proceeding as usual, for a few moments, she sat down, and he proceeded.

I thank my friend that she has occupied so little time.

We are all, both North and South, suffering together, because we have sinned. Let us labor for a general repentance. I am certain that if we pursue the course that the Constitution provides for its own amendment, we shall not hear, as we have done, the laugh of the newspapers, as we go on. We have power enough and friends enough in the land, if we do but take advantage of them, to secure our speedy success.

ANNIVERSARY OF THE OHIO AMERICAN ANTI-SLAVERY SOCIETY.

A very large meeting of the true-hearted Abolitionists of Ohio, convened at Friends' Meeting-house, in Salem, June 11th and 12th, 1844. The Meeting was called to order by Cyrus McNeely, the President, when, after observing a time of reverential silence, prayer was offered.

On motion of James Marshall, Jesse Holmes and Joseph Cole were appointed Secretaries.

On motion of Amos Dresser, the President appointed B. B. Davis, Dr. E. Stanton, of Columbiana; Dr. K. G. Thomas, of Stark; A. G. Kirk, Samuel Myers, James Marshall, Lydia Irish, Dr. A. Carey, of Columbiana; Ruth Cope, and Aquilla Hereford, of Harrison; Elizabeth Wileman, of Stark; Amos Dresser, of Lorain; and Samuel Brooke, of Clinton; a Business Committee.

On motion of B. B. Davis, it was voted unanimously that all who may have resolutions to offer for the consideration of this Convention, be under no restraint from the above appointment.

On motion of Samuel Brooke, the President appointad George Garretson, Lot Holmes, Oliver Griffith, Martha Stanton, and Jane Robinson, a Committee on nominations.

On motion of George Garretson, the Chair appointed Daniel Bonsall, Mahlon Erwin, and Isaac Hastings, a Committee to examine the Treasurer's account.

The meeting-house, having by this time become so excessively crowded, and not more than half the vast multitude being able to gain access to the house, or even to hear the speaker, on motion of Jesse Holmes, it was resolved to adjourn to meet at Hawley's grove, half a mile East of Salem, at 1 o'clock, P. M.

Afternoon Session.—At 1 o'clock, P. M. the Convention assembled in Hawley's grove, and was opened with an Anti-Slavery song by the choir.

The Business Committee, through their Chairman, reported the following resolutions, viz:

Whereas, Slavery is a sin against God, and a violation of the rights of man, therefore,

1. Resolved, That it ought immediately to be abolished, and no circumstances can make it right to apologize for its continuance.

2. That every human being is in duty bound to give his assistance in the amelioration of suffering humanity.

3. That it is not less inconsistent for professed Christians, who admit slavery to be a wrong, to withhold their aid from all means in operation, for its abolition, than it would be to cease their opposition to any other evil, under the pretext that it was "no concern of theirs."

4. That American Slavery is not a sectional but a national evil, deeply affecting the people of the free States, politically, morally, and religiously, and that none are exempt from its influence and contamination.

5. That if the ecclesiastical bodies would discharge their duty, slavery could not exist.

6. That we deeply sympathize with those three young men, Thompson, Work, and Burr, who now lie in the penitentiary of Missouri, under sentence for obeying the highest injunction of Heaven, "Do unto others, as ye would they should do unto you," and that the Executive Committee be requested to draft the form of petition, and have it printed for circulation and presented to the Governor of Missouri for their release.

7. That it is utterly inconsistent and reprehensible for any professed Abolitionist to uphold, either directly or indirectly, by his vote, the system of American Slavery.

8. That although slavery is the creature of the law, [law] is the creature of public sentiment, that the statute-book cannot be reached save through the medium of public sentiment, and legislation is therefore but an effect of public sentiment, which, when corrected, is nearly equivalent, in a republican government, to the obligation of corrupt laws.

Ordered to lie on the table.

The following resolution was offered by Edward Brooke, of Stark; viz:

9. Whereas, the American Anti-Slavery Society has, in its late proceedings, assumed a new position in relation to political action, in conflict with its own Constitution, intolerant and proscriptive in itself, viz: that no consistent Abolitionist can vote for officers of this Government, under any circumstances; and further recommending the dissolution of the Union as essential to the overthrow of slavery, making that, by implication, an Anti-Slavery test, and has also branded the Liberty party as pro-slavery in intent—all of which, we feel unwilling to sanction; and, whereas, by remaining auxiliary to that Society, we will endorse these several errors; therefore,

Resolved, That our connection with the American Anti-Slavery Society be hereby dissolved.

Ordered to lie on the table.

At the call of H. Bibb, resolution No. 5, from the report of the Business Committee, was taken up and ably sustained by the mover, after which it was unanimously adopted.

On motion of Samuel Brooke, the President appointed H. Bibb, —— Jennings, J. Frost, A. G. Kirk, A. Dresser, and Wm. Ferris, a Committee of Finance.

Adjourned to 10 o'clock to-morrow morning.

6th month (June) 12th.—Convention opened by reading a portion of scripture.

On motion of William B. Irish, it was ordered that the speakers be limited to 15 minutes.

Report of the Executive Committee was read and adopted.

Committee on nominations reported the following list of officers to serve this society the ensuing year:

President—CYRUS McNEELY.

Vice Presidents—Nathan Galbreath of Columbiana co.; Benjamin Stanton, do.; Cyrus Hale, Guernsey; Wiliam Robinson, Jefferson; Charles Haines, Clinton; Aaron L. Benedict, Delaware.

Corresponding Secretary—Jesse Holmes.

Recording Secretary—James Barnaby.

Treasurer—George Garretson.

Executive Committee—B. B. Davis, Lot Holmes, Oliver Griffith, Ruth Galbreath, Lydia Irish, Elizabeth Garretson, Cornelius Whitacre, Lewis Morgan, Marius Robinson, Kersey G. Thomas.

Preamble and resolution number 9 were called up and discussed by Edward Brooke, S. Brooke, J. D. Cattell, A Dresser, B. B. Davis, M. Wileman, J. Heaton, in the affirmative, and Thomas Galbreath, George Garretson, K. G. Thomas, Lot Holmes and William B. Irish; in the negative.

Adjourned to 2 o'clock, P. M.

Afternoon Session.—The auditing committee produced the following report, which was adopted:

Ohio American Anti-Slavery Society in account with George Garretson, Treasurer.

By amount received of Samuel Brooke, agt.		$221 55
" of Columbiana District Society,		3 25
		$224 80
To amount paid to agents,	$145 94	
" Postage, Miscellany, &c.	10 60	156 54
Balance in Treasury,		$68 26

The discussion on the resolution pending at the time of adjournment was resumed.

Cyrus McNeely offered the following as a substitute, viz: Resolved, That we continue to adhere to the original platform of the American Anti-Slavery Society, and give a hearty welcome to that platform, to all persons willing to labor for the overthrow of Slavery, leaving to each to judge how he can best promote that object.

Resolved, That the steps taken at the late Anniversary in regard to political action, is a virtual abandonment of that platform, and merits the same censure as the new organization movement of 1840.

The following was offered by Dr. K. G. Thomas, of Stark, as a substitute, the foregoing having been negatived:

Resolved, that the sentiments uttered by the American Anti-Slavery Society at its late Anniversary in New-York, in regard to a dissolution of the Union, and to the criminality of voting, appear to be issued as tests of Abolitionism, and as such we feel bound to enter our solemn PROTEST, as they narrow the original platform.

After a very free and general discussion of the merits of the above as a substitute for the original preamble and resolutions, it was adopted by a very large majority.

Resolutions reported by the Business Committee, and marked 1 and 2 were taken up and disscussed by H. Bibb, a colored brother, who had fled from the iron yoke of Southern bondage, with great power and eloquence, briefly narrating the suffering and hardships incident to a life of slavery.

Resolution number 6 was called up and advocated with much energy and feeling by A. Dresser, and adopted by acclamation.

Resolution number 7 was called up and advocated by B. B. Davis, and adopted by the convention.

On motion of Lot Holmes, resolution number 8 was adopted.

On motion of James C. Marshall, the following resolutions were adopted:

Resolved, That no excuse but pure necessity can any longer absolve Abolitionists from their moral obligation to abstain from the use of slave-grown productions.

That a union of sentiments and efforts on this subject is all that is wanting to bring free labor goods within the reach of every person who gives them the preference, and on as favorable terms as we now get the blood-stained results of slavery and oppression.

That the apathy of feeling and inconsistency of action that exists on this subject has principally arisen from the excitement of the less important subject of political partyism.

[Amos Dresser, sometime during the meeting, offered the following, and made a good speech on it:]

Resolved, That American Slavery clashes with every principle of the gospel, and is emphatically THE ANTI-CHRIST of this Nation.—Adopted.

On motion of Dr. Thomas, Resolved, That the proceedings of this meeting be published in the Aurora, Village Register, Anti-Slavery Standard, Philanthropist, and all other friendly papers.

The Convention then adjourned amid the spirit-stirring notes of an Anti-Slavery song.

CYRUS McNEELY, *President.*

JESSE HOLMES, } *Secretaries.*
JOSEPH COLE, }

THE NO-VOTING THEORY.

As an attempt is now making to enlist the Abolitionists in the no-voting theory, I propose to give it a brief examination.

The theory is founded on the assumption that it is wrong to give our votes to any man, who, as a public officer, will do anything which we think unjust: and that it is wrong to vote for a man who will obey a Constitution which we deem unjust in any one or more of its features, even though we do it for the express purpose of effecting a change in that Constitution.

The theory is false, because nothing can be true which is inconsistent with the nature of man, as the Creator has formed it, or which, if carried into practice, would be destructive of human happiness. The nature of man requires some government, and human welfare requires that the Government should be as good as it is possible to make it. But this theory would destroy Government altogether if it were acted on by every man: or if acted on only by every honest man, would leave Government solely and forever in the hands of the dishonest alone, without any control from the honest.

This is evident, when we cons

more right to vote for him, than when he takes an oath or affirmation to do it. If an English candidate for Parliament will, as a member, recognize the authority of the King and the House of Peers, it is as wrong to vote for him, on the principle assumed, as if he took an oath or affirmation to recognize that authority.

Wendell Phillips, the author of the no-voting scheme says he could conscientiously sit and vote in the British Parliament. In so doing, he would recognize, as Legislators, a body of men elected by one-fifth of the English people, in defiance of the will and prayers of four-fifths, which four-fifths are kept in subjection to this iniquitous power, by a military force, supported by taxes, wrung from their own hard earnings. He would recognize the authority of the King and House of Peers, obtained originally by conquest, and maintained ever since by violence and fraud; and all because he would not be required to take an oath to uphold that which he would, without an oath, practically uphold, till he could change it by lawful and peaceful means, just as a member of Congress might uphold the American Constitution, till he could change it by lawful and peaceable means.

I object to the doctrine, because, if it were adopted by every honest man, those who are honest could never change the Government, exeept by insurrection and violence: inasmuch as all experience has shown, that tyrants and slaveholders will retain power, in spite of the wishes of nine-tenths of the people, if permitted to do it. Yet, peaceful revolutions, through the ballot-box, may be effected by a moderate majority.

I object to it, because experience has shown me that the Covenanters, and all other sects that have undertaken to reform the Government by merely withdrawing from all voluntary participation in it, have failed of their object.

I object to it, because those who hold to it will not, a single one of them, carry out their principles consistently, nor advise any other person to carry them out:—and I take it to be the most conclusive of arguments against a principle, that no human being can be found who will conform to it himself, or ask others to conform to it, with consistency.

The doctrine is, that it is wrong to participate in, support, or recognize the authority of the National Government, or of any State Government adhering to the Union, on the ground of "*No Union with Slaveholders.*" This, if carried out, would require that no person should bring a suit in any Court established by those governments. The Liberator denies this, because, it says, the withdrawing abolitionist would stand on the same footing as an alien, who sues in those courts. But this is an error; for the alien recognizes the rightful authority of the Government—the seceding abolitionist does not:—the alien abstains from voting, because he is not permitted to vote—the seceding abolitionist because he imagines it wrong.

It would require the seceding abolitionist to refuse to pay any tax to the National or State Governments;—to refuse to buy any imported article which pays such tax, just as he refuses to buy stolen goods,—to refuse to travel in our numerous railroads, when part of the fare goes to the State:—and if the seceding abolitionist is an importer, he should smuggle in his goods, with more care than he would avoid a highway robber; for the duties paid at the custom-house go to support slavery, which is a worse purpose, in his eyes, than that to which the highway robber would apply the money.

I know it is pretended that in these cases the individual only pays that which, if he did not pay without force, he would be compelled to pay. But this is not true of the case of goods, which can be smuggled; and if the doctrine be sound, he who would take a by-path to avoid a highway robber, is under a still higher obligation to do so to avoid a custom-house officer. Neither is the assertion true in reference to the taxes on passengers in railroad cars; for those cars may be avoided, by going on foot, or by taking another conveyance. Nor is it true in reference to the taxes paid on imported goods; for the tax on them may be avoided by abstaining from the use of those goods—or if not entirely avoided, it may be so in a great measure, and upon the principle assumed by the seceders, it is a duty to abstain from the support of the Government, as far as practicable.

Neither is the argument good in reference to the payment of direct taxes. The law never forces any man to PAY such taxes, any more than it forces him to vote. If he does not *pay* the tax, the law inflicts upon him the penalty of taking his property; but that is not payment: and if he does not vote, it inflicts upon him the penalty of depriving him of his rightful influence in the affairs of Government.

If the law would take from him no more than the amount of the tax, in case he did not pay it himself, then it is his duty not to pay it; but to wait for the officer to take it by force, if it is wrong for him to pay it voluntarily. But if the officer would seize his property, to more than the value of the tax, and he is excusable in paying it, to avoid the greater evil to himself, then is he still more excusable in voting, with a view to avoid the greater evil, both to himself and to the slave, of the loss of his voice in the government of the nation.

If he can excuse himself in paying the tax which goes to compensate those who keep the slaves in subjection, and who return them when they escape, on the ground that if he does not pay it, the same end will be effected by the forcible taking of his property, then is the voting abolitionist far more excusable, on the ground that a still worse end will be attained by the acts of others, if he does not vote.

If the consumer of imported goods can excuse himself on the ground that he has a natural right to buy and use those goods, and that they are conducive to his enjoyment, yet by unjust laws he must pay a tax to support a Slaveholding Government, or dispense with their use,—then can the voter still better justify himself in voting, on the ground, that to participate in the Government is his right, and is essential to the welfare, both of the slave and the free; yet tyrants have forbidden him to do so, except under the existing Constitution.

The tax which the abolitionist pays, goes directly to pay the officers for upholding slavery. The vote which the faithfully voting abolitionist gives, goes directly towards effecting the repeal of the pro-slavery laws, and the pro-slavery features of the Constitution. It is a direct, public, and notorious testimony against those laws; but the silent payment of the tax, is a testimony in their favor.

For all abolitionists to refuse to vote, would, as I believe, not only be injurious to the prosperity of the free, but would greatly retard the emancipation of the slaves. But if abolitionists were, with one accord, to refuse to pay direct taxes, and generally, refuse to use goods that paid duties, on the ground of opposition to Slavery, I have no doubt that it would materially accelerate the cause of emancipation.

Even if it be true that the Union ought to be instantly dissolved, the most rational way of effecting it, would be to vote for such candidates as would support such dissolution: and if it be wrong to vote for any one who will take an oath to support the Constitution, then the most rational course would be to vote for those who, like O'Connell, when he effected Catholic Emancipation, would go forward and claim the right to legislate without the oaths.

In fine, the no-voting theory, being opposed to the instincts, and to the reason of the human race, as exhibited in all ages:—is tending to destroy all Government, or to relinquish it entirely to the charge of thieves, robbers, slaveholders, and the most unprincipled portion of the human race:—it requiring forcible, instead of peaceful revolution, if any reform is effected; and it being founded upon a principle which no man on earth who passes for sane, will either put in consistent practice himself, or recommend for others consistently to practice,—and it being, moreover, particularly destructive of the interests of the slave, I rejoice to find, that in some years of agitation, its author has made hardly a dozen converts who were not non-voters before, and that we may still hope for a rational system of effective action from the abolitionists of the country.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 4, 1844.

NO UNION WITH SLAVEHOLDERS.

The article in a preceding column, arguing for such a union, entitled, "The No-Voting Theory," comes to us on the eve of publication, so as to preclude anything more in reply, than a few general remarks. But, as most of the writer's objections to withdrawal spring from the same root, a few words of commentary may be sufficient.

Abolitionists have asserted that a union of freemen with Slaveholders, upon a slaveholding basis, is necessarily fatal to the cause of Freedom. They claim that if there be such a thing as evil, proved to be such by the nature and history of man, in every instance in which its effects have been observed, such a union is evil. They appeal especially to the history of our own country to show whether the consequences of such a union have not been disastrous to Freedom, and strengthening to Slavery. They appeal to the history of human nature, to show that the doing of evil that good may come, has always proved fallacious; and it seems to them but a quibble (however, the legally-trained intellect may be deluded into receiving it as a truth,) to say that the nature of evil is changed by a good purpose in the doer, or that the standard of morals should fluctuate with its temporary success, or be graduated by its general popularity. They assert that slavery in this country continues to exist, because men who see and acknowledge it to be evil, temporize with it, compromise with it, unite with it, and swear to support it, in the hope thereby to put it down.

Believing this, they cannot but urge on the minds of all such men that they owe it to Freedom, to make no compromise with Slavery: to the Slave to be no component part of a Government in whose strength Slavery exists; and to the Slaveholder to swear, neither personally nor by proxy, to provisions which they cannot in rectitude and sincerity carry out.

It is not the purpose of the American Anti-Slavery Society to settle the general question of Government. It is supposed that the members, whatever may be their other opinions, are, in virtue of their Anti-Slavery principles, agreed in this, that whatever that institution may be, whether Church or Government, voluntary or compulsory, which is actually engaged in holding slaves, its authority ought instantly to be denied, and its support abandoned. This is surely no "new-fangled" principle with the abolitionists. And if they have been slow to perceive its applicability to the Government of the United States, so much the worse for their cause. But it they once were blind, now they see. Identifying themselves with the oppressed, no consequences of a dissolution of the pro-slavery Union, look so terrible to them as its continuance. They see that no anarchy is so dreadful as a Slaveholding despotism, and that the downfall of that despotism is, in so far, an approach to Liberty and good Government.

Their trust for the extinction of Slavery is in a power which the writer of this article seems never to have observed—the moral power of truth, proclaimed without fear or favor, in the spirit of impartial good will. They rely on an energetic propagandism, and a consistent life.

Wherever the progress of the Anti-Slavery reform has been watched half as carefully as the course of party politics, the watcher has not failed to observe how much more powerfully this preaching and living operates upon the whole policy of a country than any mere *playing* at politics, by caucussing and counting heads. Abolitionists may safely leave to the three parties whom their action partially arouses, the task of dipping out of one vessel into another, filled from the same impure pool.

If any think they behold in the action of State Legislature or Congress, any Anti-Slavery action beyond the impulse communicated to them by the moral power of those who have it to bestow, because they do not waste themselves in the party antagonism of collecting votes, they exhibit but a defective perception of cause and effect.

In every village where the faithful few have sundered their formal connection with Church or State, they have been repaid for any sacrifice of feeling, reputation, or means of livelihood, by witnessing the effect, not only on their own neighborhoods, but upon the great civil and ecclesiastical associations. The effect of *active* renunciation of pro-slavery ties, whether ecclesiastical or political, is to hasten the development, and quicken the activity of those who still continue to be bound by them. By the act of every one, who, from conscientious conviction dissolves such connections, numbers are aroused to action within them, and by that action, become more and more fully awakened to their wrongfulness, till in their turn, they withdraw their shoulders from thus supporting Slavery, and so, in geometrical progression the reform goes on. What has caused the Whig anti-Texas demonstrations? the Democratic Anti-Slavery instructions? the independent nominations? the Massachusetts resolutions? The various small State and Congressional movements? The Anti-Slavery Missionary Associations? The Methodist rescinding of the exclusion of the black man's testimony? The action of the Unitarian Association? The action of the American Anti-Slavery Society, and its various individual pioneers, has caused them? that only association whose special business it is to agitate the Anti-Slavery question; to call for the withdrawal of support from the system of Slavery; to assail its every stronghold from without, and to stir up hostility to it within; in the full confidence that all such assaults will help to strengthen every good thing.

Without stopping now to draw the lines, and deny the logic in many of the cases supposed by our correspondent, as we intend to do hereafter, we reply in general to his remarks under the head of inconsistency, that it is safe to go forward in search of right, when the alternative is to fall back upon known wrong. To wait to quit the alliance of the tyrant till we have made up our whole faggot of opinions on all the subjects which Slavery brings to view, would at once put a stop to progress. Step as fast as you find the ground solid, and the path in the right direction, and the next step will be made plainer by the act. The unknown is to the known, as the infinite to the finite: and he whose constitution forbids him to move till he is as God, seeing the end from the beginning, is not in the natural condition of human beings.

We differ from this writer in our estimate of consequences, in case of submission to tax or fine on the part of those who abjure Government on account of its pro-slavery character, and who, without courting persecution or petty martyrdom, suffer only what they cannot conscientiously avoid. Pro-slavery Government exists only in the allegiance of its component parts; and every such tax or fine, so far from supporting it, would make its authority weaker and weaker.

We differ, too, entirely in our estimate of the value of a vote to the slave. Or rather we differ as to what is voting *for* the slave. We think that a man's *real* vote—his controlling influence, is nullified to the slave, when he admits for an instant by co-operating with a pro-slavery Government, subject to or treacherously evading its obligations, that he will, upon the whole, be dragged along with things as they are, in the hope of better times. This is to try to be at once with the hare and with the hounds;—with the hunter and his prey;—with the tyrant and his victim, and its effect upon him who tries it has been observed in hundreds and hundreds of cases with uniform result. It first makes a man content with little progress for the cause; then it makes him think a little progress great; till the cause sinks almost out of his mind, and he only knows that it exists when its recollection makes him uncomfortable, till at length the final relapse is made into positive hostility.

It has never formed a part of the object of the American Society to support any more than to pull down Government in itself considered; and therefore we only allude to the writer's remarks on Government for the purpose of noting that the *reductio ad absurdum* is a two-edged weapon. For example: "Wrong laws are unjust,—men must have laws,—but no laws can be framed which all men will think right, therefore, if men are guided by their consciences, there can be no Government"—will surely look to the *abolitionist* at least, far less absurd than the following: "Wrong laws are unjust—men must have laws—but no laws can be passed which all men will think right—therefore abolitionists must unite for the furtherance of their enterprise, with Slaveholders in holding slaves!" The Abolitionist is one who means to destroy Slavery—"ruat cœlum!" Shall he begin by swearing to support it for fear Govenment shall fall!

History, it may be remarked, shows the student only what his eye has been trained to see in it. We have never drawn from it the inference that there can be no change in the policy of a people but by voting or violence. The conclusion, on the contrary, seems unavoidable that changes for the better have been so interrupted and so slow, because the people have trusted to voting and violence. The advance seems to have been in proportion to the amount of faith in moral energy manifested by a people. In what did the present Anti-Slavery policy of Great Britain take its rise? In the moral action of the Quakers before they became quietists: and when it sees what they have done till spoiled by their longings for intimacy with Downing street, the American Society labors under no temptation to distrust their first example, or follow their last. As to the Covenanters, if they *merely* withdrew from Government, abolitionists can but say that a *mere* withdrawal is not what they contemplate. But the study of those times shows many a subtle compromiser, and many a bloody-handed soldier, between whose wrath and craft that cause was sacrificed, as well as the gentle souls that thought only of washing their own hands in innocence, forgetting the necessity of continued moral struggle with their evil times.

This subject will be more fully and minutely considered hereafter, as time and space permit. For the present, aware how vain it is to heap up words against a state of mind, we only say to all who view the course of the American Society with hesitation or doubt—"Friends, come up hither"—above the regions of political fogs and personal interests, where the horizon is wider and the air more clear, and we think you will see at a glance that the renunciation of all rights founded on a Slaveholding basis, is in unison with the nature and instincts of man; in harmony with all good government and the only controlling influence upon a bad one;—the only step consistent with Anti-Slavery principle;—the only peaceful means of procuring all needed reform;—the only progressive movement;—conservatory at once of the interests of the slave and of the free;—and furnishing not the first instance in history in which so few as a dozen have been able to change the moral standard and practices and policy of nations.—c.

CINCINNATI HIGH SCHOOL.

The Rev. Hiram S. Gilmore, of Cincinnati, has opened a school in that city, for the especial benefit of those young people of color, who wish to receive a more thorough education than our Christian Democracy will grant to them in the public schools. Three teachers, well qualified for their duties, are employed in this institution, under the direction of Mr. Gilmore. His personal services are gratuitous. Everybody, of course, will bid him "God speed," in his noble work, and all who know the man, his self-sacrificing spirit, and enterprising character, will believe him to be actuated by none but the highest motives.

The propriety, however, of establishing such schools for the exclusive use of colored people, is, to say the least of it, very questionable. The only argument that can be adduced in their favor, is, that this class of persons are admitted into none but the primary public schools; and if a more complete education is not given to them in this way, it is not got at all. The necessity, then, which calls for, and creates them, is the same necessity which, in our churches, perches the "Jim Crow pews" up out of sight, almost, and sound—no great loss—of the clergyman in the pulpit; which runs the "Jim Crow car" upon our railroads, into which the colored man, no matter how respectable and intelligent, must be driven; and sends him, an exile to Liberia, to become the victim of the diseases of the climate, less cruel than his countrymen, who do worse than kill the body. Where the color-phobia has so far yielded to the kill *and* cure treatment of the abolitionists, as to grant to the colored people, a sort of public high school, as it has done in Boston—wretched as it is there—it is their duty to avail themselves of it; but not, therefore, are they nor their white friends, to cease protesting against the injustice done, in debarring them from privileges enjoyed by the children of other citizens, and to which their right, by every principle of civil and moral justice, is as plain and unquestionable. Thus step by step, will they in the fulness of time, overcome a cruel public sentiment; and taking at each advance a higher position, they will at length stand side by side with whites, in all our literary Institutions.

But a private school for the exclusive use of colored youth, is not an advance now on vicious public sentiment as a free school is, but rather, it seems to me, a yielding to it. With a school under the control, and resting on the responsibility of a private individual, the public have no right to meddle, and true principles should lead us, in such a case, where we have the entire control, to be, not behind the public, but in advance of it, and to declare that the school is for all youth who desire its advantages, without respect to color. Any attempt whatever, to give greater advantages of education to the colored people, should be hailed with pleasure, and met with encouragement; but in so doing, let us be very careful not to countenance in any way, however slight, the accursed prejudice which is precisely the cause which creates the distinction, and the necessity of combating it.—G.

JAMES MILLER McKIM.

The last Pennsylvania Freeman contains a long and well-written article on the Constitution of the United States, in which our friend McKim argues clearly and forcibly, in favor of the non-voting position. All who stand on this ground will be glad to hear of this, and will read with great pleasure, the following paragraph; while those who will believe his change of opinion erroneous, will admire the manly frankness with which he avows it:

The introduction of this question at the American meeting I exceedingly regretted, and though I could not prevent its discussion there, I did what I could to prevent its further introduction and agitation; particularly among the friends of the American Society in this region of the country. The truth is, I had an instinctive fear that the views which I held, in common, with others around me, would not bear a very rigid examination. I was conscious that they were formed without much reflection on my part, and I believed the same to be the case in regard to others, and there was a secret misgiving, that if forced to a reconsideration of their soundness, I should be obliged to abandon them, and, with them, some plans of Anti-Slavery operation based on their correctness, in which, as is well known, I had embarked a good deal of interest. But I had neither the power to prevent the general introduction of the question, nor have I been able to withhold my own mind from its investigation. I listened to the debates in the American Society, and have read the discussions which have since been published in the papers. The result is the deep conviction already intimated, that no abolitionist can, with consistency, vote for any man to take office under the Constitution of the United States; that so to vote, however it may be intended, is, according to the fair rules of judgment among men, to give sanction to a compact confessedly among the most iniquitous and cruel that ever disgraced a civilized people.

DAVID LEE CHILD.

Though few perhaps will be surprised at the annexed intelligence, their number is still less, among Abolitionists, who will not very sincerely and deeply lament that the fears which have been entertained are at length confirmed. No one can doubt that Mr. Child is governed by a high sense of duty, but this, though it obliges us to respect his motives, can in no degree lessen the pain which must be felt in the conviction that in one, to whom we have in times past looked as a most uncompromising and fearless, and self-sacrificing friend of the Slave's cause, we shall for the future see, from the fact of his position, an opponent the more powerful because of his influence as a professed Abolitionist, and the respect as a man he everywhere commands. No one is taken by surprise, and therefore none can complain, however much they may be grieved; for his tendencies have been so evident, and he has been so honest in making them evident, that we cannot blame the man as wilfully wrong, however blind and mistaken we deem the step he has taken.

The Emancipator has already made of the course pursued by Mr. Child, a new theme of abuse against the "old organizationists."

NORTHAMPTON, June 22, 1844.

DEAR SIR: We had a rousing Whig meeting in the Town Hall on Thursday evening, to hear the report of the delegates to the Worcester Convention, and to respond to the *Baltimore Whig Nominations*. Samuel F. Lyman, Esq. was chosen Chairman, and Mr. A. W. Hawley, secretary. David L. Child, Esq. addressed the meeting for over two hours in a most able manner; in fact, at times he was uncommonly eloquent, which was shown by the warm and hearty response which he received from the audience. Northampton will go strong for Clay next fall—"*She can't do anything else.*"—*Correspondence of the Springfield Republican.*

We are much rejoiced to find our old friend, Mr. Child, taking the the stump for Clay. Mr. Child has been, until within a few weeks, the editor of the Anti-Slavery Standard. He was in Washington all last winter, and understands the Texas question as well as any man in the United States; he was the Washington correspondent of the Libertor, and is well known as a true friend to Liberty. We hope he may be induced to stump it through the New England States. He told us, when in Washington, that the great question to be decided in the Presidential election was, whether Texas should be annexed or not, and the only way to prevent it was to elect Mr. Clay. We are glad he has broken ground; his influence cannot but be felt, and we welcome him to the field of usefulness and honor.—*Lowell Courier.*

GEORGE BRADBURN.

The following paragraph is from an article in the Bangor Whig, giving an account of a Liberty Party Convention, lately held in that city. I cannot but hope that there is some mistake, in this report, for though our friend does not agree to the position assumed by the Society at the annual meeting, it therefore by no means follows, that he is to ally himself to a party whose character in the Eastern States has always been condemned by his own generous spirit and manly course of conduct:

"Following this strain of remarks came the bold, sarcastic, and outspoken Bradburn. He was for the party, and for having as many vote with it as possible—he would embrace the Devil himself if he would vote with the party, and would support him, too, if he was a candidate."

THE CHRISTIAN REGISTER.

This paper, the leading organ of the Unitarians, published at Boston, copies with expressions of satisfaction, Professor Adam's letter to Mrs. Chapman, in which he declines serving as an officer of the American Anti-Slavery Society. The Register, however, has neither the fairness nor the magnanimity—if it requires any—to copy the notes appended to the letter in the Standard. The *ad captandum* caption of "Ultra Abolitionism," as it is pleased invidiously to call the position taken by the American Society, does not mean that it sympathizes with abolitionism that isn't ultra, any more than it means to make any pretensions of any knowledge of either. It both ignores and abhors the whole movement. Within the memory of young men, Unitarianism has claimed to be in New England, the martyr sect, but she also now walks in silver slippers, and is very careful lest vulgar Humanity, comes "'twixt the wind and her nobility."

SENTENCE PRONOUNCED ON THOMAS W. DORR.

The Supreme Court, in session at Newport, refused, on Monday of last week, Mr. Dorr's motion of arrest of judgment.

The Court adjourned to 9 o'clock, Tuesday morning, for the purpose of passing sentence. The Clerk proposed the customary question:—"Prisoner, what have you to say why sentence should not be pronounced against you?" Whereupon Mr. Dorr, rose and addressed the Court for about twenty minutes. "I would not exchange my place as a prisoner at the bar," said he, in conclusion, "for a seat beside your honors"!!

After an address from the Judge, the prisoner was directed to rise, and the following infamous sentence was pronounced:

"THE SENTENCE OF THE COURT IS, THAT YOU, THOMAS WILSON DORR, BE IMPRISONED IN THE STATE PRISON IN PROVIDENCE, FOR, AND DURING THE TERM OF YOUR NATURAL LIFE, AND BE THERE KEPT AT HARD LABOR, IN SOLITARY CONFINEMENT."

A petition has been presented to the Senate of Rhode Island, signed by Sullivan Dorr, praying that the General Assembly, now in session, will liberate his son, Thomas Wilson Dorr; or, if that cannot be done, that the punishment might be commuted to imprisonment in the county jail, in the county of Newport, instead of the State prison. The petition was laid on the table.

Mr. Dorr himself, refuses to petition.

PRO-SLAVERY PLATE.—The plate mentioned in the following scrap from an English paper, was given to Mr. Borthwick, in reward for his opposition to Emancipation. It seems that he has had his reward already:—

"The plate voted to Peter Borthwick, M. P. for Evesham, by his sapient Cheltenham constituents, in 1833, having found its way to a pawnbroker's, without redemption, was sold last week, by auction, in London."

Samuel Brooke, of Ohio, is still the General Agent for the Standard in that State. He is authorized to receieve money for old dues, or new subscriptions.

Will friend Brooke send me his address? The proposition in his favor, of the 12th ultimo, shall be complied with, as soon as an opportunity offers of sending to him.

Thanks to the friend in Saxonville, Massachusetts, who was so kind as to send us the missing number.

Anti-Slavery Intelligence.

FROM MR. CLAY'S SPEECH AT RALEIGH, APRIL 13TH, 1844.

On the subject of Abolition, I am persuaded it is not necessary to say one word to this enlightened assemblage. My opinion was fully expressed in the Senate of the United States a few years ago, and the expression of it was one of the assigned causes of my not receiving the nomination as a candidate for the Presidency in December, 1839. But, if there be any one who doubts, or desires to obtain further information about my views, in respect to that unfortunate question, I refer him to Mr. Mendenhall, of Richmond, Indiana.

SLAVERY ABOLISHED IN HONG KONG.—On the 28th of February, the Legislative Council of Hong Kong passed an ordinance declaring the laws of England relative to Slavery, to be in full force in that Colony, except in the case of slaves introduced by persons, not subjects of Her Majesty, who, on examination by a magistrate, in the absence of their masters, and on being assured that they can be free if they chose, avow their preference to remain in Slavery; yet even then they cannot remove from the Island without again going before a magistrate and declaring that they go voluntarily, and in preference to remaining in the colony as freemen.

After the celebration in Rochester recently, for the purpose of erecting a monument to the memory of Myron Holley, a meeting was held on the large canal bridge at Lockport, on *Sunday* afternoon. While Alvan Stewart was addressing the people, the crowd pressed so hard against the railing that it gave way, and six persons were precipitated into the water below, a distance of twenty-five feet. A young man named Wolcott, about twenty years of age, and a boy named Meredith, were drowned. The others were very much bruised.

The Lexington, (Ky.) Inquirer says: "A painful event happened at Ashland, on Saturday last. A favorite servant of Mr. Clay, (Tom Todd,) in a supposed state of derangement, terminated his existence."

CHARGE OF AIDING FUGITIVE SLAVES.—Charles T. Torrey, whose name our readers may remember as excitingly connected with the Slaveholder's Convention which met, a couple of years since, in Annapolis, is now imprisoned here, charged with having aided the escape of sundry slaves owned by a Mr. Heckrote of this city, and Bushrod Taylor, of Winchester, Virginia. His arrest having been made on Tuesday, upon the oath of the latter, an effort it is said, will be made immediately, to procure his demand by the Governor of Virgina, as a fugitive from justice.—*Baltimore Visiter.*

A letter-writer from Washington, says that the administration have received advices from England, which justifies them in the opinion that a negotiation is on foot between the Government of Great Britain and that of Texas, leading to a commercial treaty, the acknowledgment by Mexico, of Texan independence, and, of course, to the abolition of Slavery in Texas.

MARRIAGE OF THE PRESIDENT.

"His Excellency, JOHN TYLER, President of the United States, was married, in New-York, June 27, to Miss JULIA GARDNER, eldest daughter of the late Hon. David Gardner, of Long Island."

MRS. MARGARET MILLER DAVIDSON, wife of Dr. Oliver Davidson, and mother of the sweet Poets, Lucretia and Margaret, died at Saratoga on the 17th instant. Mrs. Davidson had been long an invalid, having been for many years confined to the sick-room, and for the last few months she has been the victim of a most painful disease. Amid her feebleness and extreme sensibility, she has been called to bear the most severe trials in parting with child after child in rapid succession.

GENERAL INTELLIGENCE.

General Items.

John A. Collier declines being candidate for Governor of this State, at the approaching election.

The Right of Suffrage.—The Connecticut House of Representatives, by a vote of 132 to 12, have passed a resolution for an amendment of the Constitution extending the right of voting to every white male citizen, twenty-one years of age, who has resided in the State one year next preceding, and in any town six months, &c. A motion to strike out the word *white*, so as to allow all colored males above twenty-one to vote, was lost—yeas 19, noes 35.

Important if True.—The Boston Courier says that Daniel Webster, at Marshfield, caught a cod weighing five pounds and three quarters, with a common trout line and small hook.

In a recent case in the United States Circuit Court, at Boston, Judge Story confirmed the previous decision of Judge Sprague, that private mails on railroad routes were not illegal. Since then, the lines of private letter expresses have been extended to Providence, New Bedford, New-York, Philadelphia, Springfield, Albany, Troy, Rochester, Buffalo, Bangor, Maine; Hampden, Maine; Frankfort, Maine; Bucksport, Maine; Belfast, Maine; Camden, Maine; West Thomaston, Maine; East Thomaston, Maine; and Portland, Maine.

The Millerites still believe the world is near its end, but profess no longer to foretell the exact time.

James Wadsworth, who is said to have been the wealthiest man in this State, next to J. J. Astor, died recently at his place in Genesee.

Hon. GEORGE MCDUFFIE has resigned his seat in the United States Senate.

The Mormons are almost at open war with their neighbors. They destroyed the Press of the "Expositor," a paper established in Nauvoo, for the purpose of exposing them, and the act has been followed by great excitement, and hostile proceedings by both parties.

A large fire occurred at the "South End," in Boston last week.

There was a large fire in Hudson last week, the loss, by which, will probably exceed $150,000—about one half of which is covered by insurance.

Massachusetts.—Gov. BRIGGS has nominated to the Council, CHARLES E. FORBES, Esq. of Northampton, as Chief Justice, and EMORY WASHBURN, Esq. of Worcester, and JOSHUA H. WARD, Esq. of Salem, as Associate Justices, of the Court of Common Pleas of that State.

The Railroad Rascality.—In the Court of Common Pleas, yesterday, Parker Cummings, indicted for removing a rail from the New Bedford and Taunton Railroad, was found guilty, and sentenced to four years in the State Prison.

Charles Rider, indicted for participating in the same act, was found guilty, and sentenced to three years in the State Prison.—*New Bedford Bulletin.*

A Father's Revenge.—A young man named Nathaniel Low, who had seduced, and carried off the daughter of Mr. E. F. Ford, at St. Louis, met with summary punishment, at the hands of the injured father, on the 6th inst. Mr. Ford had an interview with Low, who did not deny the accusation, and in reply to a question whether he would marry his victim, three times addressed him with insolent language, when he drew a pistol and fired, the ball entering the centre of the forehead. Low was still alive on the 8th, but his death was inevitable.

Treaty with France.—The Madisonian contains a treaty which has been concluded between the United States and France, and duly ratified by both Governments. The convention is for the mutual surrender of criminals other than political, escaping from one country to the other.

The St. Louis Reveille thinks it a fact especially interesting in the history of our Government, that while the United States Senate was reading the Texan Treaty with *closed doors*, the newsboys of New-York were *hawking it about the city at a cent a piece!*

Married,

In Northampton, Massachusetts, RICHARD HILDRETH, Esq. to Miss CAROLINE NEGUS, both of Boston.

On Wednesday, the 12th ultimo, *by themselves*, ELIAB W. CAPRON, of "Sodus Bay Phalanx," to REBECCA M. daughter of *Griffith M. Cooper*, of Williamson, New-York.

ACKNOWLEDGMENTS.

For the Standard—from June 15th, to July 1st, 1844.

Moses Humphrey, Croyden-flat, N. H.	$2,00
John Cope, Short Creek, Harrison Co. Ohio,	2,00
Eli Johnson, Winchester, Ct.	1,50
H. Carpenter, Upton, Mass.	1,00
W. H. Potter, Buffalo, N. Y.	2,00
A. B. Stetson, Northampton, Mass.	3,00
Asa Dennis, Abington, Ct.	2,00
Sarah Morehouse, Newtown, Ct.	25
John Pickering, Boston,	4,00
Francis Jackson, Boston,	2,00
Samuel Puffer, N. Sudbury, Mass.	2,00
Lucy Brown, Concord, Mass.	1,00
Nathaniel Waring, Palmyra, N. Y.	2,00
Judson H. Day, Limaville, Stark Co. Ohio,	2,50
James Akey, do. do. do.	2,50
John Ostrander, Newville, N. Y.	1,50
Charles Lewis, do. do.	1,50
Enoch Hebard, do. do.	2,00
Ashbel Schofield, Darient, Ct.	2,00
A. Williams, E. Hampton, Ct.	2,00
Mary Shoemaker, New-York,	2,00
Samuel Brooke, for the following named persons, viz: each two dollars,	
Thos. Galbreath, Nathan Galbreath,	4,00
Wm. Griffith, Ely Grey,	4,00
Benj. Hambleton, Joseph Dutton,	4,00
Zinnie Whinnery, David Galbreath,	4,00
All of New Garden, Columbiana Co. Ohio.	
Almond Green, Palmyra, N. Y.	3,00
L. Whitmore, New-York,	2,00
Jonathan Woodward, Cazenovia, N. Y.	2,00
Maria Mariott, Hudson, N. Y.	2,00
Margaret M. Hyatt, do. do.	2,00
Wm. Gatchell, Manchester, Ontario Co. N. Y.	2,00
Philadelphia A. S. Society,	143,75
Total,	$213,50

FRANCIS JACKSON, Treasurer.

NOTICES.

FOURTH OF JULY.

The public are respectfully invited to attend the Eleventh Anniversary of the Hamilton Lyceum, to be celebrated in Zion Church, corner of Church and Leonard streets, on Thursday afternoon, July the 4th, at 3 o'clock, on which occasion, Rev. Alexander Crummell, Pastor of St. Bartholomew's Church, Philadelphia, will deliver the Anniversary Oration. Also, an address may be expected from Mr. Charles L. Reason, of this city. Several appropriate Liberty Hymns will be sung,

P. H. REASON, J. J. ZUILLE, G. T. DOWNING, } Committee of Arrangements.

☞ The Clergy of our city, and the members of the several Literary and Benevolent Societies, are respectfully invited to attend.

A collection will be taken to defray expenses.

TO THE ABOLITIONISTS OF EASTERN PENN SYLVANIA.

Dear friends and fellow laborers.—With hopeful hearts, we have commenced our preparations for our next annual fair, resolved that it shall be greatly superior to that of the last year. For the accomplishment of this purpose, we are dependent upon you. Will you not give us ample proof that we have not relied upon you in vain? You cannot need that we should offer you incentives to increased diligence and zeal in our common cause. The image of the suffering slave is vividly before your mental vision; and were you in any danger of forgetting the sad living picture, it would be frequently revived by some new odious manifestation of the slave power, or by the presence of the fugitive, crossing, in the haste of terror, your brighter path.

Nor need we present to you arguments in favor of this method of advancing our cause. You are aware that our fairs have been a source of great pecuniary profit, as the reports of the treasurer of the Philadelphia Female Anti-Slavery Society show. The principal part of the profit derived from them have passed into the treasury of the Pennsylvania Anti-Slavery Society, of which you are members. In asking your assistance, then, we are but asking you to aid our common cause, through the agencies which you have constituted. You have nobly responded to our calls, in other years. Have you not commenced our second decade with renewed ardor and increased self-sacrifice? Will you not evince it by immediately beginning, with us, preparations for the fair of 1844? Labor, each according to your ability or inclination, to let each do something. All marketable commodities, useful or ornamental, will be gratefully received. If our contributors will send, with their manufactures, a statement of the cost of the materials of each, the committee estimating the labor expended on them, will be careful to prevent any article from being sold at a price below its value. A very large part of the articles sold, yield a *fair profit*. If any of our friends in the country, will come and superintend the sale of their articles, they will be most welcome, and their aid truly valuable.

We are sorry to say that our poultry stall was not as well furnished as usual last year. Will not abolitionists who are preparing produce for their own tables or the market, remember, and give us a practical proof that they remember the physically and spiritually starved slave? Give to him, as God hath given to you, freely, abundantly.

We advise all who intend to work in this department, (and what abolitionist in Eastern Pennsylvania does not) so begin at once to do something, and enlist the sympathies and efforts of as many others as possible.

We are sure, dear friends, that none of us will regret having done too much, but we may regret having done too little for the emancipation of two and a half millions of slaves.

On behalf of the Philadelphia Female Anti-Slavery Society.

Anne M. Hopper,	*Maria M. Davis,*
Mary Grew,	*Emma Parker,*
Sarah McKim,	*Matilda Casey,*
Phebe Earle,	*Taressa Hallowell,*
Hulda Justice,	*Elizabeth J. Neall,*
Susan Dorsey,	*Rebecca Stackhouse,*
Gertude H. Burleigh,	*Sarah Pugh,*
Harriet Snyder,	*Mary Shaw,*
Margaret Griscom,	*Sarah Dorsey*
Sarah M. Douglass,	*Margaret Jones,*
Harriet D. Purvis,	*Margaretta Forten,*
Hetty Burr,	*Esther Reckless,*
Mary T. Stickney,	*Jannetta Jackson,*
Martha T. Carman,	*Elizabeth Carman,*
Mary Earle,	*Lydia Gillingham,*
Sidney Ann Lewis,	*Hannah Lee Stickney,*
Sarah Lewis,	*Susan Grew,*

Susan Shaw.

PHILADELPHIA, April 23d, 1844.

THE ELEVENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

This annual effort for the sustentation of the anti-slavery cause, will be made in Amory Hall, Boston, commencing on Tuesday, December 24th, 1844. By its means it is, that the debts of the cause, last year, were discharged; so that it is, at this moment, free to put its unencumbered strength, in the prosecution of THE HUNDRED CONVENTIONS, through the medium of which, this appeal reaches you. If you wish slavery to cease, you cannot more effectually aid in its extinction, than by upholding this Fair. The experience of ten years enables the women of Massachusetts to present it to you as an effectual channel, through which your sympathy may unite with that of others, to swell the flood of effort by which high principle shall be diffused, and right feeling excited, till the horrible institution of slavery shall be swept away.

None of the funds raised by means of this Fair are ever permitted to run to waste in building up a political party, or in defraying electioneering expenses. They are used to promulgate, through the press, and by the living voice, the truths of freedom, which convert men's hearts to the cause. We give a guaranty for the economical and judicious disposal of them, by providing for their expenditure by the Massachusetts Anti-Slavery Society. Without going back for years, to recapitulate former help, the beneficial consequences of which

Poetry.

From Graham's Magazine.

EXTRACT FROM "NEW-YEAR'S EVE."

A POEM, BY JAMES RUSSEL LOWELL.

——— Looking back
Upon the smooth wake of a year o'erpast,
We see the black clouds, furling one by one,
From the advancing majesty of Truth,
And something won for Freedom, whose least gain
Is as a firm and rock-built citadel
Wherefrom to launch fresh battle on her foes;
Or, leaning from the time's extremest prow,
If we gaze forward through the blinding spray,
And dimly see how much of ill remains,
How many fetters to be sawn asunder
By the slow toil of individual zeal,
Or haply rusted by salt tears in twain,
We feel with something of a sadder heart,
Yet bracing up our own bruised mail the while,
And fronting the old foe with fresher spirit,
How great it is to breathe with human breath,
To be but poor foot-soldiers in the ranks
Of our old exiled King, Humanity,
Encamping, after every hard-won field,
Nearer and nearer Heaven's happy plains.
* * * * * * *
Many great souls have gone to rest, and sleep
Under this armor, free and full of peace:
If these have left the earth, yet Truth remains,
Endurance, too, the crowning faculty
Of noble minds, and Love, invincible
By any weapons; and these hem us round
With silence such that all the groaning clank
Of this mad engine men have made of earth
Dulls not some ears for catching purer tones
That wander from the dim surrounding Vast,
Or far more clear, melodious prophecies,
The natural music of the heart of man,
Which by kind sorrow's ministry hath learned
That the true sceptre of all power is Love,
And humbleness the palace-gate of Truth.
What man with soul so blind as sees not here,
The first faint tremble of Hope's morning star,
Foretelling how the God-forged shafts of dawn,
Fitted already on their golden string,
Shall soon leap earthward with exulting flight,
To thrid the dark heart of that evil faith
Whose trust is in the clumsy arms of Force,
The Ozier hauberk of a ruder age?
Freedom! thou other name for happy Truth!
Thou warrior-maid, whose steel-clad feet were never
Out of stirrup, nor thy lance uncouched,
Nor thy fierce eye enticed from its watch,
Thou hast learned now by hero-blood in vain
Poured to enrich the soil which tyrants reap;
By wasted lives of prophets, and of those
Who, by the promise in their souls upheld,
Into the red arms of a fiery death
Went blithely as the golden-girdled bee
Sinks in the sleepy poppy's cup of flame;
By the long woes of nations set at war,
That so the smaller torrent of their wrath
May find a vent, else sweeping off like straws,
The thousand cobweb threads, grown cable-huge
By Time's long-gathered dust, but cobwebs still,
Which bind the Many that the Few may gain
Leisure to wither, by the drought of ease,
What heavenly germs in their own souls were sown;—
By all these searching lessons thou hast learned
To throw aside thy blood-stained helm and spear,
And with thy bare brow daunt the enemy's front,
Knowing that God will make the lily stalk,
In the soft grasp of naked gentleness,
Stronger than iron spear to shatter through
The sevenfold toughness of Wrong's idle shield.

From an English Paper.

THE TRAMPLED LAND.

I saw a nation sunk in grief—
I heard a nation's wail;
And their deep-toned misery was caught
By every passing gale.
Want guarded every peasant's door,
Swept each mechanic's board;
Yet the earth had teemed—but only teemed
To swell the rich man's hoard!
I saw the nobles of that land
In pride and pomp roll by,
And I read contempt for the poor man's lot
In every haughty eye.

I heard the infant's cry for bread—
The mother's piercing shriek,
And I marked the trace of famine in
The father's sunken cheek.
I saw him cast his eye to heaven,
With a stern and sad appeal,
And I knew that he felt that anguish deep
Which the hopeless only feel;
Yet still the nobles of that land
In pride and pomp roll by,
Nor less contempt for the poor man's lot
Marked every haughty eye!

The people humbly sued for bread,
But their rulers "gave a stone;"
And they steeled their sorded hearts and mocked
The peasant's dying groan!
"Low rent—cheap bread," the people cried—
"Untrammel labor's hands!"
"Taxed corn, high rents, low wages," sneered
The callous ruling bands!
And the landlords of that land rolled by
To church, in pomp and pride,
And the people's dying wail despised,
And the people's power defied!

Then madness came upon the land—
'Twas the madness of despair;
Unarmed crowds went forth to beg!
With shouts that rent the air!
And the rulers grinned a ghastly smile
Of triumph and delight,
As forth their minions came to crush
The weak with armed might;
And the landlords of that land surveyed,
With bland, approving eye,
The savage and the ruthless war
Of stern monopoly!

Now the council of that nation sits
Again in grand divan;
But care they aught for liberty,
Or for the rights of man?
A coxcomb's proclamations claim
Discussion fierce and strong:
But a nation's loud appeals
Unheeded pass along!
And still the cumberers of the earth
Contrive to hold in chains
That nerve and sinew of the land,
Throughout their wide domains!

INFLUENCE.

What if the little rain should say—
"So small a drop as I
Can ne'er refresh those thirsty fields—
I'll tarry in the sky?"

What if a shining beam of noon
Should in its fountain stay,
Because its feeble light alone,
Cannot create a day?

Doth not each rain-drop help to form
The cool, refreshing shower;
And every ray of light to warm
And beautify the flower?

Go, thou—and strive to do thy share;—
One talent—less than thine—
Improved with steady zeal and care,
Would gain rewards divine.—*Wm. Cutter.*

Miscellany.

From Hood's Magazine for April.

A ROLAND FOR AN OLIVER.

On the evening of the 20th January, 1795, the city of Amsterdam was thrown into an unusual state of bustle and confusion, by the entrance of the French army under Pichegru. While the troops with piled arms awaited their billets and rations, the inhabitants hastened to illuminate, in honor of their arrival, and in spite of the piercing cold, thronged to welcome the tired heroes.

Amid the general rejoicings, one house alone remained with closed doors and darkened windows. It was the dwelling of the wealthy merchant, Woerden, who, wholly occupied in his business, cared little for politics, still less for the arrival of the French, and was far too careful of his money to waste it, like his neighbors, in illuminations.

Wrapped in his fur dressing-gown, a sealskin cap drawn closely over the few gray hairs time had left on his head, he had wheeled his easy chair close to the chimney, and as he rubbed his hands over the bright coal-fire, seemed lost in a reverie, from which neither the beer-can, nor long clay-pipe on the table at his side, had power to rouse him.

All at once the silence was interrupted by a violent ring at the house-bell. The old man started, and, turning to a stout, red-cheeked servant, who, seated at a respectful distance, was occupying herself in knitting—

"See who it is, Jacqueline," said he, "that comes to disturb us at this unseasonable hour."

In a few minutes, a tall young man entered, and throwing off his cloak, saluted the merchant as father.

"Ha! is it you, Wilhelm! I did not expect you back so soon."

"I have just returned from Broek," replied the other, "and should have arrived long ago, had not the road been so encumbered with troops and idlers."

"Have you seen Van Elburg?"

"Yes," answered the young man, taking his seat by the fire; "and he consents to my marriage with his daughter, but refuses to give more than four thousand ducats as her dowry."

"Then he may keep both ducats and daughter," said the merchant, angrily.

"But consider, father! ——"

"Consider what?" interrupted Woerden. "There is nothing to consider. I know that at your age love outweighs gold, but time will teach you, that when poverty comes in at the door, love soon flies out at the window."

"Yet, father!" argued the young man, "Van Elburg is one of the richest men in the country, and sooner or later his daughter must have his fortune."

"Tut—tut!" said Woerden; "Van Elburg knows well what he is about, but cunning as he is, he shall not put a bad bargain on me. As for you, Wilhelm, I have promised to give you up my business, and now recommend your taking a word of advice with it; never give more than you receive, and always consider yourself before other people in your transactions; rely on it, that is the only way to prosper in business as well as love. And now we will drop the subject."

The young man knew his father too well, to press the matter, at least at that moment.

As he sat brooding in silence over his disappointment, the house-bell again rang, and the tread of a horse's feet was heard in the court-yard, while the dog commenced a furious barking.

"It is certainly a stranger this time!" said Mynheer Woerden, "there is no mistaking the dog's bark."

He was interrupted by the servant bringing in a packet.

"Commissariat department!" said her master with no little surprise, as he opened it; but an expression of uneasiness which had at first contracted his features, changed into one of pleasure, as he read on: "An order to deliver four hundred thousand herrings for the use of the French army," he continued: "a very acceptable commission—Wilhelm!" he suddenly exclaimed, after a short pause. Wilhelm! you shall marry Van Elburg's daughter, and he shall give her a handsome dowry, in spite of himself!"

"How say you, my dear father!" replied his son, unable to believe his senses at this sudden change.

"Leave all to me, Wilhelm," said Woerden. "Order our horses to be saddled by daybreak, and mind that I am called in time, for we must be at Broek before twelve o'clock; and now, good night."

The rising sun saw our travellers on the road to that celebrated village, where cleanliness is carried to such an extent, that before entering the streets, both father and son, in compliance with invariable custom, were obliged to dismount, and leave their horses to the care of a servant. At the door of Van Elburg's house, they were required to submit, to what a few years later, neither Napoleon nor the Emperor Alexander were exempted from; and, taking off their boots, replaced them with slippers, before they were allowed to enter the room where he sat with his daughter Clotilde.

"Good morning, Mynher Woerden," said he, shaking his friend warmly by the hand. "Have you been frightened out of your good city by the French, that you honor me so early with a visit?"

"Not at all, Van Elburg!" said the other. "I care nothing about the French, and as I never meddle in politics, it is quite immaterial to me who governs our town. But I am come to make you a proposal: I have undertaken to furnish the Commissariat with four hundred thousand herrings on this day month, and I wish to know if it will suit you to procure them for me in three weeks?"

"At what price?" asked his friend.

"Ten guldens per thousand."

"Ten guldens," repeated the other, musingly. "You shall have them."

"Draw out the contract, then," said Woerden, "and when it is signed, I shall be happy to partake of your hospitality, for my ride has given me an appetite." Then looking at Clotilde, he continued: "I have come to arrange another matter, too, which we can discuss after dinner."

It was in vain that, during the evening, Woerden tried every argument to change his friend's resolution respecting his daughter's fortune. After a warm discussion, he was obliged to give up the point, and the marriage was at last fixed for the following week.

Next day, as Wilhelm and his father returned home, the former could not refrain from expressing some curiosity concerning the cause of this happy change in his prospects.

"What do you mean?" asked the old man.

"Have you not given up the point about his daughter's fortune?" said Wilhelm.

"I should have thought you knew me better," replied Woerden, looking slyly at his son. "But no matter—it is sufficient that you marry the girl you like."

Once more at home, the merchant shut himself in his office until the evening, when he appeared with a packet of letters, which were immediately sent to the post.

On the day appointed for the marriage, Wilhelm and his father arrived at Broek, where they found a large party of friends and relations assembled to meet them. Van Elburg welcomed them with cordiality; but there was an expression of care and embarrassment on his face, that at first made the bridegroom fear some fresh obstacle to his happiness. The elder Woerden, however, in no way shared in his son's anxiety, for he could give a tolerably good guess at the cause of his host's uneasiness.

"Mynher Van Elburg!" he exclaimed, "what can be the matter? Are you unwell?"

"No, my dear friend," replied the other, "not ill, but in the most unpleasant dilemma possible—I must speak with you immediately, in private."

"Is it anything respecting the marriage?" asked Woerden. "If you wish to be off your word, it is still time."

"Not for the world."

"In that case, we will proceed to church at once. You know I like to do things regularly; and as I came here to see my son married, we will finish that business first, and then I shall be happy to hear what you have to say."

There was no remedy; and it was not till after the happy pair had been made man and wife, that Van Elburg could succeed in catching his friend alone.

"I am bound to deliver you four hundred thousand herrings in fourteen days," said he, "and not a single fish can I get at any price."

Woerden could not restrain his laughter. "I dare say not," he replied, "I bought them all up, long ago."

"In that case, of course, our contract is at an end," said Van Elburg, looking doubtfully at his friend.

"By no means; or at least, only on certain conditions. We have this day united our children, Van Elburg, and shall leave them a handsome fortune, when we die. So much for the future. But as regards the present, matters are less fairly arranged. My son receives a capital business, while you only give your daughter four thousand ducats. Now as I did not like to make the young people unhappy by refusing my consent to their marriage, I thought you and I would settle the matter another way. You have to deliver four hundred thousand herrings at ten guldens per thousand, but can get them from no one but me, and I must have fifty guldens per thousand, or I don't part with a single tail. The difference is exactly sixteen thousand guldens, which I intend you to pay over to my son as his wife's dowry."

Van Elburg looked rather foolish during this explanation, but at the end he regained his self-possession, and even smiled, as he said, clapping the other on the shoulder, "You have outwitted me, Mynher Woerden, and I must pay the penalty, so say no more about it. And now let us join our friends again."

Eight days afterwards, Van Elburg went to visit his daughter at Amsterdam, and in his turn found Woerden in the greatest perplexity.

"You are the very person I wanted," said he, seizing his hand; "unless you can assist me, I am a ruined man. The herrings are all ready, but high or low, not a barrel is to be found."

Van Elburg's little gray eyes twinkled cunningly. "Every man for himself, Woerden—you bought the fish, and I bought the barrels. But as an old friend, I won't take advantage of you, and you shall have as many as you want for exactly sixteen thousand guldens above the cost price."

Woerden looked rather blank, but did his best to conceal his vexation. "The trick is not a bad one," said he, with a forced smile; "but you must confess that I taught it you."

"Ay, ay!" returned the other, "You are clever fellows in Amsterdam, but we are no fools in Broek."

From the Richmond Compiler.

VERSES IN DICKENS'S PROSE.

Mr. Horne, the author of "the Living Age," in his notice of Dickens, notes a singular peculiarity in the metrical arrangement of some of his sentences.

A curious circumstance (says he) is observable in a great portion of the scenes last mentioned, which it is possible may have been the result of harmonious accident, and the author not even subsequently fully conscious of it. It is that they are written in blank verse, of irregular metre and rhythms, which Southey and Shelly, and some other poets have occasionally adopted. The passage properly divided into lines, will stand thus:

NELLY'S FUNERAL.

And now the bell—the bell
She had so often heard by night and day,
And listened to with solemn pleasure,
E'en as a living voice—
Rung its remorseless toll for her,
So young, so beautiful, so good.

Decrepit age, and vigorous life,
And blooming youth, and helpless infancy,
Poured forth on crutches, in the pride of strength
And health, in the full blush
Of promise, the mere dawn of life—
To gather round her tomb. Old men were there
Whose eyes were dim
And senses falling—
Grand-dames, who might have died ten years ago,
And still been old—the deaf, the blind, the lame,
The palsied.
The living dead in many shapes and forms,
To see the closing of this early grave.
What was the death it would shut in,
To that which still could crawl and creep above it!
Along the crowded path they bore her now;
Pure as the new-fallen snow
That covered it: whose day on earth
Had been as fleeting.
Under that porch, where she had sat when Heaven
In mercy brought her to that peaceful spot,
She passed again and the old church
Received her in its quiet shade.

Throughout the whole of the above only two important words have been omitted—*in* and *its*; "grand-dames" has been substituted for "grandmothers," and "e'en" for "almost." All that remains is exactly as in the original; not a single word transposed, and the punctuation the same to a comma. The brief homily that concludes the funeral, is profoundly beautiful:

Oh! it is hard to take to heart
The lesson that such deaths will teach,
But let no man reject it.

For it is one that all must learn,
And is a mighty, universal truth.
When death strikes down the beautiful and young,
For every fragile form from which he lets
The parting spirit free,
A hundred virtues rise,
In shapes of mercy, charity, and love,
To walk the world and bless it.
Of every tear
That sorrowing mortals shed on such green graves,
Some good is born, some gentler nature comes.

Not a word of the original is changed in the above quotation, which is worthy of the best passages in Wordsworth, and thus, meeting on the common ground of a deeply truthful sentiment, the two most unlike men in the literature of the country are brought into the closest approximation. Something of a similar kind of versification of the prose, may be discovered in chapter 77, of "Barnaby Rudge." The following is from the concluding paragraph of "Nicholas Nickleby":

The grass was green above the dead boy's grave,
Trodden by feet so small and light,
That not a daisy dropped its head
Beneath their pressure.
Through all the spring and summer time
Garlands of fresh flowers wreathed by infant hands
Rested upon the stone.

To these selections of Mr. Horne's, many as curious might be added. As all our readers may not have observed this cause of the smoothness with which many passages in Dickens's writings fall on the ear, we have thought those above worth transcribing. A friend has called our attention to those which follow, from the American Notes. We copy them verbatim, giving, however, to the words the arrangement of verse:

NIAGARA.

I think in every quiet season now,
Still do those waters roll, and leap, and roar,
And tumble, all day long;
Still are the rainbows spanning them
A hundred feet below.

Still, when the sun is on them, do they shine
And glow like molten gold
Still, when the day is gloomy do they fall
Like snow, or seem to crumble away,
Like the front of a great chalk cliff,
Or roll adown the rock like dense white smoke.

But always does the mighty stream appear
To die as it comes down;
And always from the unfathomable grave
Arises that tremendous ghost of spray
And mist which is never laid:
Which has haunted this place
With the same dread solemnity,
Since darkness brooded on the deep,
And that first flood before the Deluge—Light
Came rushing on Creation at the word of God.

To any one who reads this we need not say that but three lines in it vary at all from the closest requisitions of an Iambic movement. The measure is precisely of the kind which Mr. Southey so often used. For the reader's convenience, we copy from Thalaba, his well remembered lines on night as an instance:

"How beautiful is Night!
A dewy freshness fills the silent air;
No mist obscures, nor cloud, nor speck, nor stain,
Breaks the serene of heaven.
In full orbed glory yonder Moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads,
Like the round ocean, girded with the sky.
How beautiful is Night!"

From the American Notes we extract the following passage, only changing its form, as in the lines on Niagara:

"Cant as we may (says Mr. Dickens) and as we shall to the end of all things, it is very much harder for the poor to be virtuous than the rich, and the good that is in them shines the better for it." And, in another strain, he continues, in prose printed verse:

In many a noble mansion lives a man
The best of husbands and of fathers
Whose private worth in both capacities
Is justly lauded to the skies—
But bring him here upon this crowded deck,
Strip from his fair young wife her silken dress
And jewels—unbind her braided hair—
Stamp early wrinkles on her brow—
Pinch her pale cheek
With care and much privation—
Array her faded form
In coarsely patched attire—
Let there be nothing but his love
To set her forth and deck her out—
And you shall put it to the proof indeed.

So change his station in the world
That he shall see
In those young things who climb about his knee,
Not records of his wealth and name,
But little wrestlers with him for his daily bread,
So many poachers on his scanty meal,
So many units to divide
His every sum of comfort,
And farther to reduce its small amount.
In lieu of the endearments
Of childhood in its sweetest aspect,
Heap upon him all its pains and wants,
Its sicknesses and ills,
Its fretfulness, caprice, and querulous endurance;
Let its prattle be,
Not of engaging infant fancies,
But of cold, and thirst, and hunger;
And if fatherly affection
Outlive all this,
And he be patient, watchful, tender,
Careful of his children's lives,
And mindful always of their joys and sorrows—
Then send him back to Parliament,
And pulpit, and to quarter sessions,
And when he hears fine talk
Of the depravity of those who live
From hand to mouth, and hard labor to do it,
Let him speak up as one who knows,
And tell those holders forth that they,
By parallel with such a class,
Should be high angels in their daily lives,
And lay but humble siege to heaven at last.

The passages are in themselves so beautiful and valuable that we make no apology for copying them, even to those who have analyzed Mr. Dickens's style of composition, and are familiar with its secrets.

From Chambers's Edinburgh Journal.

ADVICE TO YOUNG MEN.

There appears in one of those small country papers to which we recently adverted, the following admirable letter, by Mr. Carlyle, author of "Past and Present," "Heroes and Hero-worship," and other well-known publications. "It was addressed," says our authority, "to a young man who had written to Mr. Carlyle desiring his advice as to a proper choice of reading, and, it would appear also, as to his conduct in general. It is now, we believe, printed for the first time; and we most earnestly recommend it to the attention of our youthful readers, as containing advice of the most valuable and practical description, and pregnant with truths with which they cannot be too well acquainted. The young are too much inclined to be dissatisfied with their actual condition, and to neglect their immediate duties in vain aspirations after others beyond their lot; and they need the monitions of such a kind, but vigorous and emphatic adviser as Mr. Carlyle, and to have it impressed on their minds, that

To do
That which before us lies in daily life
Is the prime wisdom."

DEAR SIR:—Some time ago your letter was delivered me; I take literally the first free half-hour I have had since to write you a word of answer.

It would give me true satisfaction could any advice of mine contribute to forward you in your honorable course of self-improvement, but a long experience has taught me that advice can profit but little; that there is a good reason why advice is so seldom followed; this reason, namely, that it so seldom, and can almost never be, rightly given. No man knows the state of another; it is always to some more or less imaginary man that the wisest and most honest adviser is speaking.

As to the books which you—whom I know so little of—should read, there is hardly anything definite that can be said. For one thing, you may be strenuously advised to keep reading. Any good book, any book that is wiser than yourself, will teach you something—a great many things, indirectly and directly, if your mind be open to learn. This old counsel of Johnson's is always good, and universally applicable:—"Read the book you do honestly fell a wish and curiosity to read." The very wish and curiosity indicates that you then and there, are the person likely to get good of it "Our wishes are presentiments of our capabilities:" that is a noble saying, of deep encouragement to all true men; applicable to our wishes and efforts in regard to reading as to other things. Among all the objects that look wonderful or beautiful to you, follow with fresh hope the one which looks wonderfullest, beautifullest. You will gradually find, by various trials, (which trials see that you make honest, manful ones, not silly, short, fitful ones,) what *is* for you the wonderfullest, beautifullest—what is *your* true element and province, and be able to profit by that. True desire, the monition of nature, is much to be attended to. But here, also, you are to discriminate carefully between *true* desire and false. The medical men tell us we should eat what we *truly* have an appetite for; but what we only *falsely* have an appetite for we should resolutely avoid. It is very true; andflimsy, desultory readers, who fly from foolish book to foolish book, and get good of none, and mischief of all—are not these as foolish, unhealthy eaters, who mistake their superficial false desire after spiceries and confectionaries for their real appetite, of which even they are not destitute, though it lies far deeper, far quieter, after solid nutritive food? With these illustrations, I will recommend Johnson's advice to you.

Another thing, and only one other, I will say. All books are properly the record of the history of past men—what thoughts past men had in them—what actions past men did: the summary of all books whatsoever lies here. It is on this ground that the class of books specifically named History can be safely recommended as the basis of all study of books—the preliminary to all right and full understanding of anything we can expect to find in books. Past history, and especially the past history of one's own native country, everybody may be advised to begin with that. Let him study that faithfully; innumerable inquiries will branch out from it; he has a broad-beaten highway, from which all the country is more or less visible; there travelling, let him choose where he will dwell.

Neither let mistakes and wrong directions—of which every man, in his studies and elsewhere, falls into many—discourage you. There is precious instruction to be got by finding that we are wrong. Let a man try faithfully, manfully, to be right, he will grow daily more and more right. It is, at bottom, the condition on which all men have to cultivate themselves. Our very walking is an incessant falling—a falling and a catching of ourselves before we come actually to the pavement!—it is emblamatic of all things a man does.

In conclusion, I will remind you that it is not books alone, or by books chiefly, that a man becomes in all points a man. Study to do faithfully whatsoever thing in your actual situation, there and now, you find either expressly or tacitly laid to your charge; that is your post; stand in it like a true soldier. Silently devour the many chagrins of it, as all human situations have many; and see you aim not to quit it without 'doing all that *it*, at least, required of you. A man perfects himself by work much more than by reading. They are a growing kind of men that can wisely combine the two things—wisely, valiantly, can do what is laid to their hand in their present sphere, and prepare themselves withal for doing other wider things, if such lie before them.

With many good wishes and encouragements, I remain, yours sincerely,

THOMAS CARLYLE.

CHELSEA, 13*th March*, 1843.

From the Boston Medical and Surgical Journal.

METALLIC PASTES FOR FILLING TEETH.

Royal Succedaneum, Enamel, Cement, Bone Paste, Diamond Cements, Mineral Paste, Lithodeon.

These are some of the names of a compound of mercury and other metals, by the use of which, for filling carious teeth, the public have been imposed upon, again and again, within the last thirty or forty years. With some slight variations, it has always been the same base article, under whatever name it has been presented.

I have always been unwilling to appear as an expositor of the abuses in dentistry, which are at all times so much practised around us, except when they have become so excessive that I could keep silent no longer. And although I have witnessed the effects of this mercurial preparation for a long time, since its first introduction into our city and neighborhood, under one or another of the above imposing names, I have forebore to notice the article in this way till I should be fully satisfied, by repeated examinations, of its nature, and the result of its application.

Testimony relative to these points has been so abundant, and has flowed in so fast, of late, that it would be a violation of duty and conscience not to speak out, and speak plainly concerning it.

Teeth filled with this *mercurial composition*, are almost immediately changed in their complexion. Front teeth in a few days after this *cement* has been placed in them, become so blue or black as to be ruined in their appearance, while it is retained even in cases where the anterior enamel is so perfect that a well-placed gold filling would not in the slightest degree change its natural healthy hue. Back teeth are often rendered so black, even into their fangs, that it is difficult if not impossible to restore them; and all this from the dark oxyd or salts of mercury which are from this metal in such a situation. Let one of these lumps of *cement* be removed after it has been placed in a carious tooth a few weeks, or in most cases in less than one week, and it will be found that its hidden surface, which was in imperfect contact with the tooth, will be as black as gunpowder—to say nothing of the offensive state of the tooth itself. But in addition to these effects, which are of the *least* consequence in the list, there follow pain, swelling, gum-boils, ulceration, inflammation, extending to adjacent teeth, swelling of the glands about the tongue, throat and neck, neuralgia about the jaws, face, and temples; and where several large fillings are placed at about the same time in very hollow teeth, even *salivation* is produced in those who are highly susceptible to the influence of *mercury*. All these are effects which I have either witnessed repeatedly, or of which I have obtained accounts from the most respectable dentists in our country. I am even now called from writing, to examine a case—the effects of a large filling of "*lithodeon*," in which the under surface of the tongue is constantly irritated, and has been several times ulcerated by coming in contact with the mercury. And I have a collection of specimens—teeth that have been extracted, charged with "*lithodeon*"—which will fully illustrate the above statement; for I have found it requisite to extract more adult teeth in the course of the last two or three years, on account of the mischievous effects of *mercurial paste*, than for any other cause, sufficient time having elapsed since its last introduction here, to show, not only the immediate bad consequences, but very many of the remote.

The testimony of Dr. E. Parmly—a gentleman of high professional reputation in the city of New-York, should have much weight in relation to this matter. He has in several instances expressed his opinion publicly, concerning it. His language, quoted in Maury's Dental Surgery, p. 152, is—

"For this operation," (the filling of teeth,) "gold is the only substance known, that can be permanently relied upon; although there are cases in which tin, and even lead, may be of temporary service when employed with skill and judgment. I regard cements, fusible metals, amalgams, succedaneum, and all other substitutes for the above named metals, as impositions on the public, never having seen a single operation in which these substances were employed, which would not have been more permanent, if even lead, the poorest of these metals, had been used; because it is less subject to decomposition and oxydation, to say nothing of the poisonous qualities of the mercury which most of the others contain. I have never known a perfect master of the art of stopping teeth either to employ or recommend the substances which I here condemn; and I believe the use of them is almost wholly confined to those persons who are unacquainted with this nice and difficult art."

This mercurial compound is still in use in our city and the country about it, I will not say by dentists, but by a host of impostors, "operators on the teeth," whose advertisements fill a part of almost every newspaper; some of whom perhaps are even ignorant of its deleterious effects, but many of whom know well its qualities, and too well to trust in their own teeth. It is an article which can be applied by any one who can stop a hollow tooth with wax or putty, and if it could be retained no longer than these, its evils would be very greatly diminished.

I am fully aware that the *cements* or *amalgams* have been used in some cases where they *seem* to be of service; but here, still, is deception; for in all such that have come under my observation, (and these are very numerous,) it can be demonstrated, by an examination of them, that great mischief is going on beneath such fillings, and that a different and better treatment might have been adopted.

J. F. FLAGG, M. D.

PUNISHMENT BY DEATH IN AUSTRIA.

During the time that Ferdinand has been on the throne of his ancestors, the blood of not one of his millions of Austrian subjects has flowed upon the scaffold. One man was condemned to death for murder, in the second year after his accession; but his heart revolted against the barbarous punishment which the law still retains for the offence, and he commuted the sentence to imprisonment for life—a punishment equally coercive with death, but which gives the offender opportunity and inducement to repentance; and does not destroy in the minds of the people the salutary notion of the sacredness of life, which princes and legislators ought ever to cultivate and guard.

PUTTING A LAUGHING FACE UPON A SERIOUS MATTER—*A Story of the Creek Campaign.* While Gen. Jackson was operating in the Creek country, some twenty odd years ago, he invariably gave orders that all encampments should be made near the main body, to prevent surprise and alarm; but he had one officer, Captain G. who, although a brave man, was rather lawless, and disposed to prowl and "bush-whack" about on his own hook and account. When the main camp fires were lit at night, his would frequently be seen off on some hill by itself, a mile, perhaps, from the others, and in a very exposed situation. Gen. Jackson finally got as tired of giving his orders in relation to encampment as Captain G. was of receiving them, and seeing his fire one night on a distant hill, the commander sent an aid to arrest the brave but eccentric officer.

"Captain G." said the aid, "I am ordered to take your sword from you."

"Are you?"

"I am."

"Well, take the sword to Gen. Jackson, and tell him to keep the d——d old thing. I only gave a dollar and a half for it when it was new, and know where I can get one twice as good to-morrow for the same money."—*Picayune.*

TO BRING THE DROWNED TO LIFE.

Immediately, as the body is removed from the water, press the chest suddenly and forcibly, *downward and backward*, and *instantly* discontinue the pressure. Repeat this *without interruption*, until a pair of common bellows can be procured. When obtained, introduce the nozzel well upon the *base of the tongue*. Surround the mouth with a towel or handkerchief, and close it. Direct a bystander to press firmly upon the projecting part of the neck (called Adam's apple) and use the *bellows actively*. Then press upon the chest to expel the air from the the lungs to imitate natural breathing. Continue this, *at least an hour*, unless signs of natural breathing come on.

Wrap the body in blankets, place it near a fire, and do everything to preserve the natural warmth, as well as to impart an artificial heat, if possible. *Everything, however, is secondary to inflating the lungs. Send for a medical man immediately,*

Avoid all friction until respiration shall be in some degree restored.

VALENTINE MOTT, *Surgeon General of the American Shipwreck Society.*

New-York, 1844.

HONEST.

Falling in with a plain member of the Cherry street Society of Friends the other day, who happened to mention incidentally his intention to vote for Henry Clay, at the next election, a dialogue ensued of which the following is a part:

"And so you are going to vote for Henry Clay, are you?"

"Yes; I think he is the best man that is put up."

"But I supposed you were a member of the Society of Friends."

"So I am."

"Well, but I thought Friends had a *testimony* against *slaveholding* and *duelling*, and other practices in which Henry Clay has been, and is still, known to indulge.

"So they have; but I don't want to talk about politics. I must be attending to my business."

"But come—don't be in a hurry; I should really like to know how it is that you can reconcile it to your conscience to vote for such a man as Mr. Clay."

"Well, I consider him the best man in the country for the station; he is a man of energy and firmness."

"That is true; he is a man of a good deal of nerve. He has stood up four or five times in the deadly field, and with great firmness and coolness fired at his man; and if he has failed to kill him, it has been owing to some defect in the eye, probably, rather than want of nerve. Henry Clay is a man of undoubted firmness, but is that a recommendation sufficient to secure your vote?"

"Well, I don't want to talk now about politics; but I'll tell thee what it is, and what' is the long and short of the whole matter: I believe the government has got into the hands of a parcel of devils, and *we want a Head Devil to keep them under!*"

This was a new argument, and one that took us so aback by its novelty and frankness, that we were constrained to acknowledge we did not know very well how to answer it, and that it was about the best we had ever heard given for the support of the great slaveholder. We commend it to the consideration of other Friends who may be intending to vote for Henry Clay, and who may be at a loss for a reason to justify themselves in so doing.—*Pennsylvania Freeman.*

When Haydn, the celebrated composer, first heard an Irish melody, he is said to have been deeply affected, and remarked, "That such music could only originate with an oppressed and unfortunate race."

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

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THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of fifteen or twenty boarding pupils. There will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association.—The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

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(Second Edition.)

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